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RECORDS

OF THE

PRIORY OF THE ISLE OF MAY.

In p[re]s[en]tia m[ag]i[st]ri etiam quendam aliam cartam p[re]s[en]tia. D[icitu]r quam fecit deo et p[re]s[en]tia ecclesie et fratribus in
 Verba. D[icitu]r Rex sac[er]dotis Ep[iscop]i, Abb[ates], Comites, Vicecomites, om[n]es et om[n]ib[us] p[re]s[en]tia hominib[us] totius t[er]re sue sal[utem]. Scias me concessisse et in p[re]s[en]tia
 elemosinam dedisse deo et ecclesie de g[ra]m et fratribus ibide deo sermone[m] tam futuris q[uam] p[re]s[en]tia p[re]s[en]tia et p[re]s[en]tia que sunt lucrum p[er] r[ati]as
 dimissas ita lib[er]e et quiete ita tenend[um] de me sicut alie ecclesie elemosinay meay tenent medius et lib[er]is. D[icitu]r Al[ex]ander de D[un]fermet[un] et com[un]e
 d[un]et et h[un]s de g[ra]milla et Al[ex]ander cancell[us] et Al[ex]ander g[ra]m l[ib]er[us] et g[ra]m g[ra]m co[n]s[en]s[us] apud Eden[ham]. In p[re]s[en]tia etiam quendam aliam cartam
 p[re]s[en]tia. D[icitu]r quam fecit Al[ex]ander p[re]s[en]tia et p[re]s[en]tia si de p[re]s[en]tia de g[ra]m in her[editaria] verba. D[icitu]r Rex sac[er]dotis Ep[iscop]i, Comites, Vicecomites, om[n]es et Gillesferff de Clac
 manet et om[n]ib[us] p[re]s[en]tia hominib[us] suis sal[utem]. Scias me concessisse et dedisse Al[ex]ander p[re]s[en]tia et fratribus de g[ra]m in elemosinam communitate memorie de Clac
 manet. Quare de f[er]ro ne illis eos aut eor[um] homines in memorie disturber[et]. D[icitu]r G[ul]frid[us] Al[ex]ander de D[un]fermet[un] et Al[ex]ander cancell[us] et h[un]s tam
 apud D[un]fermet[un].

In p[re]s[en]tia etiam quendam alias l[itte]ras p[re]s[en]tia p[re]s[en]tia. D[icitu]r quas fecit p[re]s[en]tia monachis
 de B[un]delgros, q[ui]n quidem b[ea]tus est de p[re]s[en]tia cella de g[ra]m in her[editaria] verba. D[icitu]r Rex sac[er]dotis om[n]ib[us] hominib[us] totius vicecomitatus de p[re]s[en]tia sal[utem]. Q[uod]
 vobis et firm[us] p[re]s[en]tia p[re]s[en]tia deas monachis de B[un]delgros decimas q[ui]as in blado et caseo et in r[ati]as om[n]ib[us] in quib[us] decimas dare debetis/
 ne illas sup[er] meam defensionem decimas t[er]re. D[icitu]r D[un]e comite et G[ul]frid[us] cancell[us] ap[ud] Swine.

¶ Voculus cartar[um] i[n]num[er]ato[rum] p[re]s[en]tia

et Carta Reg[is] R[ic]ard[us] de Donacione g[ra]m de p[re]s[en]tia.

et Carta Reg[is] R[ic]ard[us] de B[un]delgros.

et Carta Reg[is] R[ic]ard[us] de vna t[er]ra in Aber[thaw].

et Carta Reg[is] R[ic]ard[us] de Lib[er]ate t[er]re.

et Confirmatio Reg[is] R[ic]ard[us] de p[re]s[en]tia et p[re]s[en]tia.

et Carta Reg[is] R[ic]ard[us] de dea de B[un]delgros.

et Carta Reg[is] R[ic]ard[us] de dea p[re]s[en]tia et p[re]s[en]tia de g[ra]m.

et Carta Reg[is] R[ic]ard[us] de Lib[er]ate t[er]re et p[re]s[en]tia.

Priory of the Isle of May

JOHN STUART, LL.D.

PRINTED FOR THE SOCIETY BY R. CLARK

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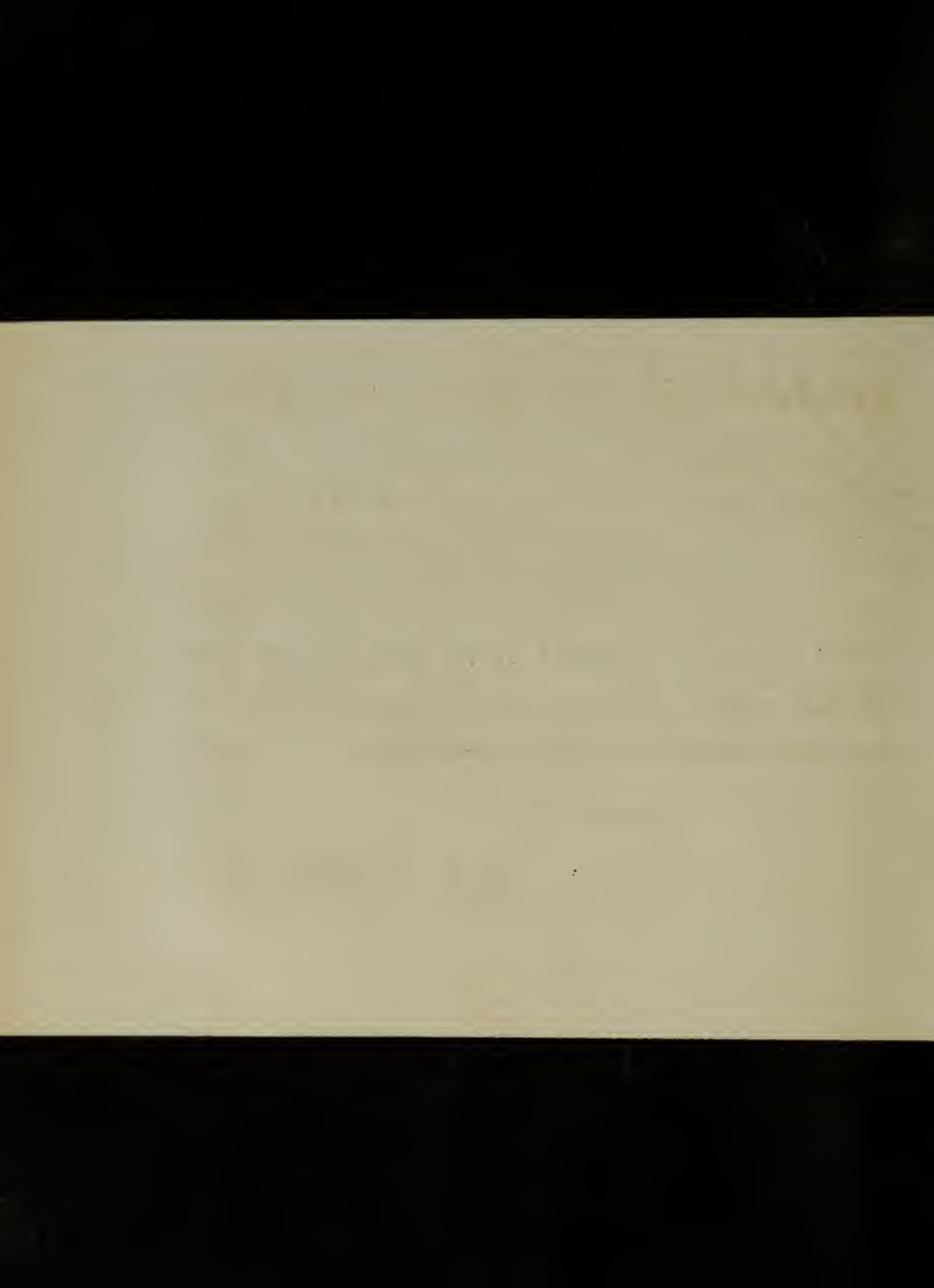
The drawings of the elevations and ground-plan of St. Adrian's Chapel, made under Mr. Matheson's directions, were presented to the Society of Antiquaries by H.M. Commissioners of Works, but not until the Preface had been printed off. They will be understood by reference to Mr. Muir's account of the ruin, printed at p. liv.

At a MEETING of the COUNCIL of the SOCIETY of ANTIQUARIES
of SCOTLAND, held in the SOCIETY'S LIBRARY on 23d
December 1868 : It was resolved,—


THAT the Volume of **Records of the Priory of the Isle
of May**, which, by the authority of the Society, has been edited by
Mr. STUART, Secretary, be now issued to the Members.

Extracted from the Minutes.

JOHN STUART, *Secretary*.



PREFACE.

HE ISLET OF THE MAY, in the mouth of the Firth of Forth, is chiefly remembered in later times as the site of a beacon to warn the passing mariner from its rocky strand ; but in the earliest chapters of our ecclesiastical history it appears as a retreat of the recluse, and the seat of a house of religion.

The Breviary of Aberdeen preserves to us, in the Lives of the Saints, the traditionary accounts, which had floated down from early times, of the various missions through which the knowledge of Christianity was introduced among the pagan tribes of Scotland.

The leader of one of these missions was St. Adrian, who, in the popular belief, was supposed to have come from Hungary.¹

¹ Mr. Skene supposes that Adrian was one of a body of Irish missionaries whose arrival in Pictland occurred about the time of the accession of Kenneth Macalpin. "His true name of a Scot was probably Odran, as the name of the patron saint always enters largely into those of the clergy of the place with the usual prefix of Gilla or Maol ; and we find a subsequent Bishop of St. Andrews called Macgilla Odran, son of the servant of Odran."—"Notice of the Early Ecclesiastical Settlements at St. Andrews." By Wm. F. Skene, Esq., in Proceedings of the Society of Antiquaries of Scotland. Vol. iv. pp. 316, 318.)

He, along with his "Company" of brother missionaries, is represented as having settled and laboured among the Pictish people in the east parts of Scotland. On the "destruction" of the Pictish kingdom, the missionaries still continued their labours, but after a time, having come to desire a spot where they might live in greater retirement and uninterrupted devotion, they selected the Isle of May as the place of their retreat. Having accordingly removed from the opposite coast, they took possession of the island; and after they had expelled a multitude of demons and monsters, it became the abode of prayer and holiness. Here St. Adrian might enjoy his solitude when he chose, and yet carry on his work in the mission field in the neighbouring province of Fife.¹

It may be remarked in passing, that it was a favourite practice of our early missionaries to found their monastic

¹ Many of the early saints were wont to leave their ordinary abodes for places of greater retirement and devotion.

Sulpicii Severi,
de Vita B.
Martini, cap. vii.

St. Martin forsook his cell, which was near to his church of Tours, for one in a rocky desert in the neighbourhood, where the famous abbey of Marmoutier was afterwards erected.

Vita S. Kentigerni,
cap. xvii. MS.
in Archbishop
Marsh's Library,
Dublin.

St. Kentigern, as we learn from his biographer, was wont to retire to caves during the time of Lent, in order that being free from the tumults of the world and the strife of tongues, he might hide himself in the presence of God.

Breviar. Aberd.
Part. Estiv. fol.
xv.

St. Serf's retreat was in one of the caves at Dysart.

Vita S. Cudberti,
cap. xvii.

St. Cuthbert retired from his Monastery at Lindisfarne to the solitary Islet of Farne, from which, like St. Adrian, he expelled many demons and monsters.

settlements on islands, either as adjacent to the scene of their labours, or as securing them from the troubles of that rough age. Iona and Lindisfarne are notable instances of an early date, to which may be added the monasteries on the Isles of Arran, Tory, Inishmurry, and Inishbofin on the Irish Coast, and those on Bardsey Island and Ramsey Island, near St. David's, in Wales.

Other islands, in the Firth of Forth, were also the retreats of early colonies of hermits and monks. In the seventh century the Bass¹ gave shelter to St. Bal-

¹ St. Baldred, the Apostle of East Lothian, who died in the beginning of the seventh century, was wont to pass his time in desert places, and in islands in the sea. One of his chief island resorts was the Bass Rock (Breviar. Aberd. Part. Hyemal. fol. lxiii.) This rock is described by Alcuin in his poem "De Sanctis Ecclesiæ Eboracensis," under "Baltheri anachoretæ res gestæ":—

"Est locus undoso circumdatus undique ponto.
Rupibus horrendis prærupto et margine septus."

(Gale's *Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ, Scriptores* XV. p. 726). Balther is believed to have had a cell at Tynningham, which, as so frequently happened in early times, proved the nucleus of a subsequent monastic establishment; and we learn from Simeon of Durham that "*Monasterium Sancti Baltheri quod vocatur Tinningaham*" had a territory stretching from Lomgormore to Escemuthe—that is, from Lammermoor to Inveresk (*Historia de Sancto Cuthberto*, ap. Twysden *Decem Scriptores*, Col. 69). His church here had the privilege of sanctuary. In the churchyard of Preston, one of Baldred's churches, his statue was to be seen till towards the end of last century, when it was destroyed. In the vicinity of this church there is a spring of the purest water, which is called *St. Baldred's Well*, and a pool or eddy in the Tyne which is known as *St. Baldred's Whirl*. On the coast of Tynningham there is a bason, formed by the sea in a rock, called *St. Baldred's Cradle*.—

dred, who laboured in Lothian; and the little oratory on Inchcolm,¹ most probably is to be attributed to a solitary of this early period.

According to Wyntown, who, towards the end of the fourteenth century, was Prior of the Monastery of St. Serf's Inch in Lochleven, and there composed his Chronicle from many authentic sources now lost to us :—

“ Adriane wyth hys Cumpany
To-gydder came to Caplawchy,
Thare sum in-to the Ill of May
Chesyd to byde to thare enday,
And sum of thame chesyd be-north
In steddys sere the Watter of Forth.”

B VI. C. VIII.

(Chalmers' Caledonia, vol. ii. pp. 541-2.) In a commission by Pope Alexander VI. directed to the Prior and Archdeacon of St. Andrews, to investigate a claim of the Prioress of North Berwick against Robert Lauder of the Bass, and the rector of the parish of the Bass, for certain barrels of grease of geese, dated 10th May 1493, it is stated that the church, of which the ruins still remain, had then been newly erected, “noviter erecta.”—(Original in H. M. General Register House). It would seem not to have been consecrated till 5th June 1542, on which day it is recorded that “M. Villiem Gybsone, byschop of Libariensis and suffraganeus to David Beton, Cardynall and Archebysschop of Santandros, consecrat and dedicat the paris kyrk in the craig of the Bass, in honor of Sant Baldred, bysschop and confessor, in presence of Maister Jhon Lawder, arsdene of Teuidaill, noter publict.”—(Extracta ex Cronicis Scoicie, p. 255. Edin. 1842). Robert Lauder of the Bass had a somewhat ominous *alias*—viz. *Robert with the borit quhyngar* (Vitæ Episcop. Dunkeld., p. 28, Bann. Club).

¹ See an exhaustive paper by Professor Sir J. Y. Simpson, Bart., “On an old stone-roofed cell or oratory in the island of Inchcolm” (Proceedings of the Society of Antiquaries of Scotland, vol. ii. p. 489).

And there may yet be seen, in a grey weather-beaten cliff at Caplachie or Caiplic, on the shore of Fife, opposite to the Isle of May, a group of caves, hollowed out in the rock. Of these, the middle and largest one has many small crosses rudely incised on its walls, while over the cave, and entering from it by steps cut in the rock, there was till lately a little chamber, with a bench on its inner side cut in the rock, both of which have been traditionally associated with St. Adrian,¹ as his oratory and abode.

Monanus, or St. Monan, one of St. Adrian's "Cumpany," settled at Invery, in the parish of Abercromby, where till lately the cave which gave him shelter was to be seen in a rock close to the venerable church of St. Monans.

¹ There is a cluster of caves in the rocks, with many sculptures of crosses and other figures on the walls at East Wemyss. Another group, in one of which St. Serf was wont to spend his Lent, is at Dysart. At Pittenweem there is a double cave, in the innermost of which is a spring of water called St. Fillan's Well. Near St. Andrews is the well-known Cave of St. Rule and the Cave of Kincaig. At Fife Ness is "Constantine's" Cave, with many incised crosses on the wall. All of these seem at one time to have been occupied as places of retreat and devotion, and doubtless are the "Steddis" referred to in Wyntown's Narrative; for in describing the celebrated interview between St. Serf and the Devil, which took place when the Saint was in his cave retreat in Dysart, the Prior of St. Serf's Inch says:—

" Quhil Saynt Serf in-til a Stede
Lay eftyr Maytynis in hys bede
The Devil came."

A description of these caves, with their sculptures, will be found in "Sculptured Stones of Scotland," vol. ii. Appendix to the Preface, p. lxxxvii.

As Wyntown writes :—

“ At Invery Saynet Monane
That of that Cumpany was ane,
Chesyd hym sa nere the se
Til lede hys lyf : thare endyt he.”

B. V. C. VIII.

The desolation which marked the inroads of the Northmen in other places, overtook St. Adrian in his island home about the time when the hallowed shrines of Iona and Lindisfarne were consigned to the flames and their inmates to the sword.

In Wyntown's words :—

“ Hwb Haldane and Hyngare
Off Denmark this tyme cumyn ware
In Scotland wyth gret multitude,
And wyth thare powere it oure-yhude.
In Hethynnes all lyvyd thai,
And in dispyte of Crystyn Fay
Into the land thai slwe mony,
And put to Dede by Martyry;
And apon haly Thurysday
Saynt Adriane thai slwe in May,
Wyth mony of hys Cumpany;
Into that haly Isle thai ly.”

B. VI. C. VIII.
Vol. I. p. 172.

With this Saint we lose the light which for a time brought his island retreat into a dim outline. The brightness was transient, but its memory has never died.

Before proceeding to speak of the island on its again emerging from obscurity, I may notice an allusion to it in the legends of St. Kentigern, the Apostle of Strathclyde.

According to one of the lives of St. Kentigern, his mother Thaneu, while still pregnant with the future saint, was placed by her father's command in a frail coracle at the mouth of the stream Aberlessic, now Aberlady, and being conducted into the open sea beyond the Isle of May, the vessel was abandoned to the chances of the waves. On these, more merciful than her father, she was wafted up the firth to the shore of the coast of Fife, where in the early dawn she landed on the sands near Culros, and soon after gave birth to her son, who was nourished by St. Serf in his Monastery at this place, and received from him his name of Kentigern. The sea at the mouth of the Aberlessic, as we learn from the legend, used to abound with fish; but these, out of sympathy with the injured Thaneu, accompanied her skiff to the spot where she was set adrift, and there they remained; and in the twelfth century, when the life of the saint was written, the abundance of fish around the May was so great, that fishers from all coasts, Angles, Scots, Belgians, and French,¹ resorted to the spot for the sake of fishing, and were all sheltered in the havens of the island.²

Whatever we may think of the reason assigned for the

¹ Men of all these countries seem to have become settlers in and around St. Andrews about this time. King Malcolm IV. confirmed to the Canons of St. Andrews the oblations and rents payable to the Church of the Holy Trinity, as well from Scots as French, as well from Flemings as the English living within and without the burgh of St. Andrews (Registr. Priorat. S. Andree, p. 194.)

² Vita S. Kentigerni, ap. Registr. Episcopat. Glasguens. I. lxxxiii. lxxxiv.

abundance of fish around the rocky shores of the May, it will be seen in the sequel that its fame as a fishing station continued to be great at a much later period.

The next notice of the Isle of May brings it into the sphere of historical records, in the time of King David I.

This monarch, who bore a conspicuous part in that remoulding of the Scottish Church, which was begun with such earnestness by his mother, the Saxon Princess Margaret, was led in many instances in fixing the sites of the religious houses and episcopal sees which he founded, to select spots remarkable for their associations with earlier institutions, either eremitical or monastic.¹ There must have been many obvious objections to the placing a monastery on an island, which, by its exposure to the prevailing blasts, was frequently, and for considerable periods on end, unapproachable from the shore; but these were counterbalanced by its former memories as the retreat of St. Adrian, and the scene of his martyrdom.

On this desolate spot, therefore, King David founded a monastery before the middle of the twelfth century, which he forthwith granted to the Benedictine Abbey of Reading

¹ The See of Aberdeen took the place of the monastery of St. Machar; that of Ross came in room of the monastery of St. Boniface; that of Brechin replaced the Culdee foundation of Kenneth Mac Malcolm; Dunkeld was grafted on the Culdee house of Kenneth Mac Alpin; that of Glasgow in the room of the monastery of St. Kentigern on the Molendinar.

The monasteries of Melros, Jedburgh, Dunfermlin, Secone, Tynningham, Monymusk, Restennet, all occupied the sites of earlier religious institutions.

in Berkshire, recently founded by his brother-in-law Henry Beauchere. The charter of donation has not been preserved, but its terms may be gathered from certain legal proceedings touching the foundation, in the time of Edward I., which will be afterwards referred to.

From these it appears that David conveyed to the monks of Reading, in free and perpetual alms, the Priory of May, with its pertinents, on condition that they should place and maintain therein nine¹ priests of their brethren to celebrate divine service for the soul of the donor, and the souls of his predecessors and successors, Kings of Scotland.²

¹ From one of the charters of King William the Lion (No. 13) it appears that the number of monks in the priory had been increased to thirteen in his time, and that the prior was not removeable except for some manifest fault proved to the King and the Bishop of St. Andrews.

² Torfæus records that Swein Asleif, in one of his expeditions, wasted the island and plundered the monastery soon after the time of its foundation :—“Steering southward, Swein and his followers arrived at the Isle of May. In that island there was a monastery, the abbot of which was named Baldwin. Being detained there for seven days, they professed to be ambassadors from Earl Ronald to the King of Scotland. The monks, suspecting them to be robbers, sent to the mainland for help. On this Swein plundered the Monastery, and took much booty. Swein then sailed up the Firth of Forth (which Torfæus calls *sinum myrkvaðfjördum seu tenebricosum*), and found King David at Edinburgh. The King received Swein with much honour, and entreated him to remain. Swein told the King of all that had occurred between him and Earl Ronald, and how he had plundered the Isle of May.” (*Orcades seu Rerum Orcadensium Historiæ*, Havniæ, 1715, p. 118). On another occasion Swein anchored at the Isle of May, from which he dispatched messengers to the King at Edinburgh (*Ibid.*, p. 132).

By King David, and his successors Malcolm the Maiden, William the Lion, and Alexander II., the Priory of May was endowed with many valuable gifts.

From King David the monks received the manor of Pitnecweme,¹ and the part of the lands of Inverin, which formerly belonged to Avernus.² From the same monarch they got a toft in Berwick (No. 2), also one-half of the lands of Balgallin, as they had been perambulated by Gillicolm Maccinbethin, and Machet MacTorfin, and Malmure, Thane of Kelly,

¹ Rotulus Cartarum et Munimentorum Scoocie (No. 1) ; and Carte Priorat, Insule de May (No. 4).

² The late Mr. George Chalmers, in his laborious and useful work "Caledonia," has founded an argument on a reading of this passage which turns out to be erroneous. With the view of illustrating a supposed change of the British "Aber," used as a topographical prefix, into the Gaelic "Inver," he cites the grant of David to the Priory of the Isle of May, in the belief that it should be read "Inverin qui fuit Aberin." "It is a curious fact, which we learn from the charters of the twelfth century, that the Scoto-Irish people substituted their *Inver* for the previous *Aber* of the Britons. David I. granted to the monastery of May '*Inver-in qui fuit Aber-in.*'" (Caledonia, vol. i. p. 34, note). As the point is one of some interest, I have given the passage containing the words in question from the roll in facsimile. They occur in three of the charters (Nos. 4, 9, and 12), and in all of them the reading of the word which Chalmers took for *Aberin* is "Averni." It seems obvious that the King's grant is limited to the portion of land which had belonged to Avernus. One part of these lands was vested in the old Earls of Mar, and was conveyed by Earl Morgrund to the Canons of St. Andrews (Registr. Priorat. Sancti Andree, p. 248), while another belonged to the Earls of Buchan, out of which William Cumyn and his wife, the Countess Marjory, granted a half-mark to the same Canons (*Idem*, p. 282). Long after the lands had been alienated by the Priory, and were united in the possession

together with common pasture in the shires or parishes of Kelly and Crail (No. 3).

The pious David also granted to the prior and brethren of May commonty in his forest of Clacmanec¹ (No. 5), and freedom from can and toll throughout the land (No. 6).

The King also granted to the Abbey of Reading the vill of Rindalgros, as it had been perambulated by himself, William Giffard, Herbert the Chamberlain, and others the King's men, with this condition, that if the King or his heirs should afterwards make such additions to his donation as would suffice for the maintenance of a convent, the same should be erected on the said vill and enjoy its fruits; any surplus being for the use of the house of Reading (No. 1).

The vill is situated in the parish of Rhynd, a small district in the county of Perth, occupying the angle where the Tay and the Earn join their waters. It appears that in the lifetime of king David a religious house was established here (No. 7), which in the Charter of Inspeximus is styled "*locus de predicta cella de Mai*;" and various notices

of one owner, they were described in terms indicative of their having been separate estates at an earlier period—"In dimidietate terrarum de Sanct Monance, Finvirie nuncupata," [the earlier Invery of the charters in the text, by which term the whole lands were known] "*altera dimidietate de Finvirie vocata Wester Sanct Monance*." (Index of Retours, Fife, July 16, 1645). In 1545 the Prior refers to his manor, commonly called "the new werk of Sanct Monanis." (Registrum de Pittenweem, p. 175.) See also Mr. Skene's "The Four Ancient Books of Wales," vol. i. p. 152.

¹ As to the "Gilleserfis of Clacmannan," to whom (with others) this Charter is addressed, see Note A at end of the Preface.

occur in later Charters, which show that it continued to be a dependency of the Priory under the Abbots of Reading (Nos. 38, 39).

From Malcolm IV. the monks of May received grants confirming those of his grandfather; and by a writ addressed to all his good men, and those who fish around the Isle of May, he commanded them to pay to the monks their tithes as in the time of his grandfather (No. 11).

He also granted five merks yearly of the can of ships coming to Perth (No. 12).

He granted to the monks of Rindalgros the tithes belonging to the church of the vill, as well of fishings in the waters of Tay and Ern, as of lambs, cheese, and other things from which tithes ought to be paid (No. 8).

From William the Lion the monks of May received many charters confirming those of his predecessors, and conveying fresh rights. He gave them a half of Balgallin, a territory of which they already possessed the other half by gift of his grandfather; and after denouncing those who should unjustly detain from the monks their tithes as they had been wont to receive them in the time of King David, he prohibited all from fishing in their waters, or erecting buildings on the Isle of May, or digging the ground, or using the grass of the island, without their license. Moreover, the King confirmed to them the grant of Gospatric Earl of Dunbar, of a house and toft in Dunbar, and freedom to a ship for conveying necessities to their house¹ (No. 12).

¹ "Applicationem unius navis ad necessaria domus sue transportanda.

He granted them fourpence from all ships having four hawsers, coming to the ports of Pittenweem and Anstruther for the sake of fishing or selling fish, and in like manner of boats with fixed helms (No. 14).

He reserved for his own use the can, or duty, collected at these ports, enjoining his thanes to pay the tenth penny to the monks (*Id.*)

He gave them the lands of Petother, and declared their lands, and the men abiding on them, free from hosting, as also from payment of can and toll. This latter freedom was extended to all who came to fish in their grounds (Nos. 15, 16, 17). By a writ addressed to all fishers around the Isle of May he firmly enjoins them to pay the tithes and customs which the monks enjoyed in the time of his brother Malcolm before the time of prior William (No. 18).

From Alexander II. the monks received two charters, one of them confirming a gift which his brother Robert of London had made of the lands of Lingoc, part of his Waste of Kelly (No. 19), the other ratifying an agreement by which Bernard Fraser resigned to the monks his lands of Dremscheles (No. 20).

All the previous deeds are found in the Charter Roll, 35 Edward I., No. 31, and most of them relate to lands on the north side of the Forth ; but the monks were owners also of valuable property on the other side of the
The "applicatio navium" is defined by Du Cange as "Tributum quod exsolvitur pro navibus ad littus applicandis."—Glossarium, *sub voce*.

Firth. The subsequent deeds, which principally refer to their lands in Lothian, are extracted from the Register of the Priory of St. Andrews.¹

Patrick, the Earl of Dunbar,² who enjoyed his great border Earldom from shortly before the middle of the thirteenth century till towards its end, gave them all the land within these bounds—namely, from Windydure to Kingissete, and so by the footpath coming down to Kingsburn, and from thence up by the high road which goes by the Rede Stane, and by that road to Windydure, with common pasture ; and he released them from the annual payment of a cow which they had been wont to make for their lands in Lambermor, held of him (No. 21).

From John Fitz-Michael they got the lands of Mayschelis, in the Lambermor, on the south side of Calwerburne, from the ford between Panschelis and Kingseat, to the Standing Stone dividing between east and west, and thence to a great stone beneath Winethes ; and thence to Strotherfield ; and thence by a small pathway to Windesduris, in the pertinents of his town of Panscheles, with an acre of

¹ "Registrum Prioratus Sancti Andree," printed for the members of the Bannatyne Club from the original record at Panmure House. Edinburgh, 1841.

² It appears that his predecessor Gospatric, the Earl, granted to the monks a toft near his harbour of Bele, and that from Earl Patrick they received a gift of five acres of land, also near that harbour. (Rotulus Cartarum, No. 24 and No. 26.)

meadow, and with pasture sufficient for 300 mother sheep and thirty bearing cows, and twenty-four brood mares with their young. The monks were also to have ten sows with their brood in his pasture, and the men dwelling on the land were to have peats and turfs when necessary for their houses,—the whole gifts being declared to be free from hosting, service, and multures (No. 24).

From William of Beaueyr they received the lands of Ardarie in Fife, with a carucate and bovat, in alms for the weal of the soul of Countess Ada, Malcolm the King, her son, and William, who is now King. The two bovates which he gave in dowry to his wife, and one bovat which he gave to Ralph his serjeant, after their deaths were to belong to the monks of May. The granter also prayed to be received into brotherhood, corporal as well as spiritual, at his death (No. 25).

Eggou Ruffus bestowed on the monks the land from the burn dividing his land from that of Lingoch to the ditches made in presence of the granter, Agnes his wife, Robert le Marc, William Bolk, Ulf of Lingoch, Malcolm of Inuerin, and others, on the hill side, which is north of the burn (No. 26).

Alexander Cumyn, Earl of Buchan, gave a stone of wax, or forty shillings, yearly, to be received at Rossy at the fair of St. Andrew (No. 27).¹

¹ Alexander Cumyn, by his marriage with Marjory, the last of the Celtic line of Mormaors, or Earls, of Buchan, became the Earl of Buchan, and thereby owner of part of the lands of Inuerin or St. Monans, of which another had

From Gilbert of St. Martin the monks got part of the Moor of Barewe, close to the hill of Whitelawe, on the west (No. 33).

In the administration of the properties thus bestowed on the monks of May, they met with many causes of dispute.

A controversy arose between them and Sir John de Dundemore relative to the lands of Turbrech in Fife, which, after many altercations, was thus settled in the year 1260 : Sir John relinquished all claim to the lands, in consideration of which the prior and monks granted to him a monk to perform divine service in the chapel of the Blessed Virgin Mary in the Isle of May, for his soul and the souls of his forefathers and successors. They were also to pay him

been granted to the monks of May by King David I. His grant of wax was for the lights of St. Ethernan's [chapel ?] of the Isle of May.

It might have been supposed that this was only another name for St. Adrian, as the Scotch pronunciation of Ethernan is hardened into Eddran, if the saints had not been so well distinguished in the calendar and legends of the Scottish church. The memory of St. Adrian was celebrated on the 4th of March, while St. Ethernan's day was the 2d of December.

St. Ethernan was held in great reverence throughout the province of Buchan, and especially at Rathen, the church of which was dedicated to him, while on the east side of the adjoining hill of Mormond a solitary den is known as *St. Ethernan's* or *Eddran's Slack*, and is said to have been the site of his hermitage. The Earl's devotion to the saint suggests the continued existence of a feeling which was strong among the early Celtic tribes, both in Ireland and Scotland, of reverence for their family saint, and founder of their clan-monastery, similar in its character to that which made them regard with honour the man from whom their clan derived its existence and its name.

half-a-mark of silver yearly, or sixty “mulwelli,”¹ at their option; and they also granted to him and his heirs a lamp of glass in the church of Syreis or Ceres, and, for feeding it, two gallons of oil, or twelve pence, yearly. If they should fail to observe these conditions, Sir John was to have right of regress to the lands (No. 29).

This agreement, however, did not long preserve them in quiet occupation of Turbrech; for in 1285 we have a sentence of the bishop of St. Andrews, as arbiter in a claim made by Henry de Dundemore for fealty to be sworn to him by the prior and monks on account of the said lands. The bishop found that the monks were not bound to make the fealty claimed, and ordained the claimant to restore to the monks a horse which he had distrained and kept in his possession (No. 30).

A question having arisen between the monks and Thomas Fitz-Eustace touching certain lands in the Brig-gate of Berwick, it was settled by the Abbots of Scone and Lindores, and the Archdeacon of St. Andrews, as Commissioners delegated by the Pope. To the Deed which records the settlement was appended the seal of the Priory of May, confirmed by the seal of the Abbot of Reading (No 31.)

A similar question relating to another piece of ground in Brig-gate, in which Ralph, Prior of May, acted as pro-

¹ “Mulwellus,” Piscis qui in mari Angliæ Boreali copiose capitur in æstate, Londoniis *Greenfish*; Lancastrensibus *Milwin* (Du Cange, Glossar. *sub voce*). The word has also been translated mullet and haddock.

curator for the Abbot and Convent of Reading, was amiably compromised (No. 32).

A house and land in the town of Dunbar, claimed by the House of May, having been withheld from them by Patrick, Chaplain of Dunbar, the question of right came before the court of the Archdeaconry of Lothian, and at last, on the confession of Patrick that the title of the monks was good, it was settled that he should hold the house and ground from them for a yearly payment of three shillings. This settlement was made by William of Mortimer, Official of the Bishop of St. Andrews, and Baldred, Dean of Lothian, within the parish church of Haddington, in the year 1242, in presence of the Priest of Haddington and the Vicar of North Berwick (No. 35).

The settlement of another dispute about a tenement in the town of South Berwick is recorded. The Monks of Reading claimed a tenement in the Brig-gate between that of Walter de Lindesay and Arnald de Windrawere, which they estimated as worth 500 merks, and which was illegally detained from them by Adam, son of Philip, a burghess of South Berwick.

After a litigation of ten years before the Abbot and Prior of Lindores, as judges delegated by the Pope, involving much argument, labour, and expense, the case was at last settled in the Conventual Church of St. Andrews, on Monday after the Feast of St. Luke the Evangelist, in the year 1261, in such wise that the House of Reading should renounce their cause of action against the said Adam, re-

serving to the brethren of May an annual payment of two merks (No. 36).

On the lands of Rindalgros, granted to the monks of Reading by David I., it has been seen that a cell for monks, subject to the Priory of May, was erected. Some questions of property arose between the brethren of May and their neighbours, of which we have the details.

With the opposite proprietor, Duncan of Inchesiryth, they had a question as to the intermediate fishing-ground, which was adjusted without discussing the claims of parties, so that it should be open to both to draw their nets, (*ultra profundum limitis de Tey*), according to the common use of the country (No. 38).

Another plea arose between the Prior and Convent of May on the one side and the monks of Scone on the other. It was alleged by the former that the Church of Rind, with the teinds of the whole parish, belonged in property to them, but that the brethren of Scone detained from them the tithes of four fishings—viz. Sleples and Elpenslau, and Chingil and Inchesiryth, within the bounds of the parish. As usual the cause came before commissioners appointed by the Pope, who in this instance were Henry, Prior of St. Andrews, Laurence, Archdeacon of St. Andrews, and Ralph, Dean of Fife.

After the litigants had become wearied with an exchange of pleadings, allegations, and exceptions, it was at last settled, by the judges, and a person learned of the law, with consent of the parties, that the convent of Scone, for the

sake of peace, should annually pay two merks of silver to the prior and Monks of May, for which they should be free from all claim for the tithes (No. 39).

The parish church of Anstruther belonged to the Monks of May, while that of Kilretheni (now Kilrenny) was the property of the Canons of Dryburgh, and the parishes were divided from each other by a stream.

The House of Dryburgh asserted that the ships and boats occupied in fishing in this stream were moored on the Kilrenny side, and their anchors fixed within the bounds of that parish, where they remained for the night, and that they were thus entitled to one-half of the tithes arising from such ships and boats, while the monks of May took the whole.

After some discussion before the Papal Commissioners, who were the abbot and prior of Melrose, with the Dean of Teviotdale, the dispute was at last compounded by them, with consent of the parties, at Melrose, in the year 1225, in such wise that, for the sake of peace, the monks of May should pay yearly one merk of silver within the parish church of Kilrenny to the canons of Dryburgh, for which payment the monks were to be free of all claim by the canons, providing that the latter should receive full tithe from their proper parishioners, that is from these parishioners receiving spiritual benefits in the church of Kilrenny, and using the said part of the shore; and that the monks should receive full tithes from all coming from other quarters, and using the said part of the shore. To

this instrument the seals of both parties, along with the seal of the abbot of Reading, were attached (No. 40).

The last deed in the Collection records an agreement between the prior and convent of May, on the one part, and Malcolm the Cupbearer, on the other, touching the Chapel of Ricardestone, and illustrates the existing relation between such oratories and parochial churches. The monks agreed that on every Sunday, Wednesday, and Friday, mass should be celebrated in the Chapel of Ricardestone by a chaplain from the house of Rindalgros, or some other for him, as well as on these principal festivals—viz. Christmas, and the three days after it, Whitsunday, the Feast of the Assumption, the Nativity, and of All Saints, and that there only the holy bread (*panis benedictus*)¹ should be offered by the men of the said vill, and that there only the women of the vill should be purified and make confession, but should pay the offering for wax to the mother church of Rindalgros, and should receive the communion in that church on Easter day, it being optional to the Cupbearer and his successors to receive the communion either in the chapel or

¹ The holy loaf or eulogia was bread offered up by the people, blessed by the priest after the mass was ended, and distributed by him among the people.

Many of the offerings of the royal pilgrim James IV. at the shrines which he visited consisted of bread, which doubtless were for the purpose of being blessed and distributed. Dr. Reeves shows from a passage of Adamnan's *Life of St. Columba*, that in the Irish Church in the time of that Saint, it was the practice to participate reverentially of the eulogiæ at the commencement of the afternoon meal, and in the refectory (p. 122, note). See also Ducange *in voc.* n. 2 ; Dr. Rock's *Church of our Fathers*, vol. i. p. 135.

the mother church. The said Malcolm might also have a ministering priest in his chapel, provided that such chaplain should profess his subjection to the Mother Church of Rindalgros; and finally, the gifts of land given by his father to the chapel were confirmed, and other four acres granted in pure alms. The witnesses to this agreement were William, bishop of St. Andrews, Ralph, the archdeacon, Laurence, official, Patrick, abbot of Dunfermline, William, abbot of Scone, Guido, abbot of Lindores, Thomas, prior of St. Andrews, William, dean of Crail, Michael and Innocent, canons of Scone, John of Pitkere, Hugh Malherbe, and many others (No. 41).

The Priory of May, for upwards of a century after its foundation, continued in the peaceable possession of the monks of Reading, who, by the charter of David I. in their favour, were bound to serve the same with nine monks (being also priests) to pray for the souls of the founder, his predecessors, and successors, Kings of Scotland.¹

The fortunes of the house then assumed a more stormy aspect, and became involved in the national disputes which arose between Scotland and England. The circumstances connected with this change are recorded by Fordun, from whom we learn that, in the year 1269, on the death of prior Hugh, a man of great sanctity and abstinence, Wil-

¹ A.D. 1257. *Monasterio de Mayo diocesis Sancti Andree, constitutio Innocentiana de solvendis procurationibus contra avaritiam prelatorum facta, confirmatur per Alexandrum*, PP. IV.—(Theiner's *Vetera Monumenta*, p. 74.)

liam, a monk of Reading, was sent from the parent house to Scotland as his successor, and was admitted by the King as prior. On account, however, of the danger which might thus arise to the kingdom through the possession of the island by those in the interest of a foreign power, and that the English might have no means thereafter of using it as a place for spying out the defenceless parts of the land, the King resolved to acquire the Priory by purchase from the monks of Reading. The transaction was completed by William Wishart, bishop of St. Andrews, who paid to the house of Reading 700 merks for the priory, and then conferred it on the canons of St. Andrews.¹

There are documents still preserved which shew that Fordun's statement is not literally correct.

From these it would seem that Robert de Burghgate, abbot of Reading, sold the priory of May to the bishop of St. Andrews, and it was afterwards alleged that he did so against the voice of a majority of the convent. It is plain that he received from the Bishop the sum of 1100 merks to account of the price.

His successor, abbot William, feeling dissatisfied with the transaction, attempted to overturn it, and in the course of the proceedings which ensued, an attempt was made by Edward I. to turn the case to account in his designs against the independence of Scotland. In the Parliament of John Baliol, held at Scone on the 10th of February 1292, there appeared two representatives of the abbot of Reading, duly

¹ Joannis Forduni Scotichronicon, vol. ii. pp. 110, 111.

authorised to claim possession of the priory of May, or to get payment of the balance of the price agreed to be paid for the same, along with the fruits and rents accruing from the priory during the preceding four years, and with power, if necessary, to appeal to the judgment of the King of England.

On being asked whether they were prepared to repay to the Bishop of St. Andrews 1100 marks which the Bishop had advanced to Robert late abbot of Reading, the attorneys answered that they were not sent to make any payment to the bishop, and could not undertake to do so, but they requested that the case might be adjourned to the next Parliament, so that in the meantime they might consult with the abbot of Reading and the King of England.¹

In the sequel, however, it appears that after certain steps had been taken in the discussion of the claim of the convent of Reading, the case was removed from the Scotch court by an appeal of the bishop of St. Andrews to the Roman See, and that the Scotch king therefore refused to proceed farther in the matter. Under these circumstances the attorneys of the abbot of Reading, on an alleged denial of justice in the Scotch court, carried their case by appeal to King Edward, as Lord Superior of the Kingdom of Scotland, and he thereupon, by his writ, dated at Dunton, 2d September 1293, cited John Baliol to appear before him within fifteen days of the ensuing Feast of St. Martin.²

¹ Placitum Abbatis de Rading (Appendix to Preface, p. lxxvii.)

² Appendix to the Preface, p. lxxix.

Baliol having disregarded the summons, he was again cited to appear within the octave of the ensuing Feast of the Holy Trinity. This was done when the King was at Lanark, in presence of John Cumyn, Alexander de Baliol, Hugh de Euere, and Walter de Camhowe. A third time he was summoned to appear within a month after Easter, but again he failed; and the sheriff of Northumberland, to whom the brieve was addressed, reported that he delivered the citation to Baliol at Scone, in presence of Alexander de Cheswyk, Gerard de Wesebrig, Robert de Creswell, and Adam de Rowe. A fourth brieve was therefore sent, to be served by him in person on the Scotch King, commanding the latter to appear before Edward within a month from the Feast of St. Michael, and to bring with him the record of the proceedings in the Scotch courts prior to the appeal to the Pope.¹

The final overthrow of the paramount claims of England, which was one of the happy results of Bannockburn, of course precluded any farther English interference with the agreement which had rescued the priory of May from an alien mother.

It appears from a gift by William, bishop of St. Andrews, in favour of his canons, dated in 1318, that, under this arrangement, all the rights to the Priory of May, formerly vested in the Monastery of Reading, were now transferred to the canons. The bishop, therefore, with consent of Martin, the then prior of May, provided that an

¹ Appendix to the Preface, p. lxxxi.

annual pension of sixteen merks, formerly received from the Priory of May by the house of Reading, should now be paid to the monastery of St. Andrews, and be expended on an yearly pittance to the canons.¹

In this deed we find the Priory styled as that of "May and Pittenweem;" and in later documents it is frequently designated as that of "Pittenweem, otherwise Isle of May" or "Isle of St. Adrian of May," and at times as that of Pittenweem alone.

This has led several writers to suppose that originally there were two distinct priories, one of May and another of Pittenweem, and that the latter was dedicated to the Blessed Virgin.²

The explanation seems to be, that the monks of May had, from the first, erected an establishment of some sort on their manor of Pittenweem, on the mainland of Fife, which, after the priory was dissevered from the house of Reading and annexed to that of St. Andrews, became their chief seat, and that thereafter the monastery on the island was deserted in favour of Pittenweem, which was less exposed to the incursions of the English, nearer to their superior house at St. Andrews, and could be reached without the necessity of a precarious passage by sea.³

¹ Appendix to the Preface, p. lxxxiii.

² Spottiswoode's Religious Houses in Bishop Keith's Historical Catalogue of the Scottish Bishops, p. 388, Edin. 1824; New Stat. Acc. Fifeshire, p. 985; Sibbald's Hist. of Fife, p. 357; Cupar Fife, 1803.

³ The first notice of a "prior of Pittenweem" occurs in a charter without

About a century after this time it appears that the re-

date, but probably *circa* A.D. 1221, by Henry de Candela, son of William de Candela, Lord of Anstruther, to the Abbey of Balmurnach, of common pasture in Aynstrother, to which Adam, "Prior de Petnyweme," is a witness, (*Liber S. Marie de Balmorinach*, pp. 37-8). Till this time the only designation of the prior is "of May," and in other contemporary deeds, this style is still kept up. Richard, "Prior of May," was one of the judges under a Papal Commission, in a cause between the convent of Kilwinning and that of Dryburgh, touching the Church of Lauder in 1222 (*Registr. de Dryburgh*, p. 61). John, "Prior of May," was one of the judges who gave sentence in a cause between the same parties about the same Church in 1248 (*Idem*, p. 226). In 1225 a dispute between the monasteries of Dryburgh and May was compounded, by the latter agreeing to pay a mark yearly to the house of Dryburgh, within the parish Church of Kilrenny (*Idem*, p. 137. *Registr. Priorat. S. Andree*, p. 395). Before a century expired, the Bishop of St. Andrews confirmed to the monastery of Dryburgh their churches and possessions, among which is the above mark, now said to be payable by the "Prior of Petinweme" (*Registrum de Dryburgh*, p. 240). In a list of the religious houses of Scotland, of the early part of the thirteenth century, the "Priory of May" occurs without reference to one at Pittenweem (*Scalacronica*, p. 240-1). That the "Priory of Pittenweem" was only that "of May" with another name, is also clear, from the fact that all the lands which were conferred on the House of May afterwards appear in the possession of the priors of Pittenweem, by whom they were finally alienated, and who, as appears from their chartulary, had no separate possessions. This conclusion is also established by the terms of the charter whereby the prior of Pittenweem alienated the Isle of May to Patrick Learmonth of Dersy, 1549. In it, he reserves "the name and jurisdiction of our Monastery of May, thence wont to be so called, in token of superiority of the island, in all time coming."—(Appendix to the Preface, p. xci.)

Among other motives alleged for granting the charter, the Prior dwells on the position of the island, at a distance from himself, yielding little or no

venues of the priory were sequestrated during a litigation on the subject among the Canons of St. Andrews.¹

In 1452 James II., on account of the auspicious event of his son's birth at St. Andrews ("patroni nostri locum et messuagium principale"), and out of regard for James Kennedy, bishop of St. Andrews, ratified all previous grants made to the church of St. Andrews; and among other lands which he erected into a free regality are certain lands of the priory of Pittenweem—viz. Pittynweme, Litill Anstrudir, Fauside Lyngow, Pettotyr, Grangebregis, Grange mure, infra vicecomitatum de Fyff, et terras de Ester Rynde et Wester Rynde infra vicecomitatum de Perth.²

Somewhat later, by authority of Pope Paul II., the "Priory of Pittenweem or May," was annexed to the See of St. Andrews as a mensal possession of the Bishop, but only during the life of the then bishop, Patrick Graham. In the year 1472 Pope Sixtus IV., the successor of Pope Paul, on the narrative that he had erected the Church of St. Andrews into a Metropolitan See over the whole of Scotland, so that Patrick, the Archbishop, and his successors would have to bear greater burdens and expenses revenue, and exposed to continual devastations of the English. The last, by itself, was a very sufficient reason for preferring a settlement on the mainland, and doubtless largely contributed to the transference of the establishment from May to Pittenweem, after the priory was rescued from English rule, and had become subject to the canons of St. Andrews.—(Idem.)

¹ Appendix to the Preface, p. lxxxiv.

² Acts of the Parliaments of Scotland, vol. ii. p. 73.

than heretofore, especially in the maintenance in residence with them of a bishop, who might assist in the execution of their archiepiscopal functions, and visit the suffragans throughout the province with a suitable number of attendants;¹ as also, narrating that the archbishop had represented to him that the priory of Pittenweem was not conventual, but only a small cell or chapel of the church of St. Andrews, whose annual revenues did not exceed a hundred pounds sterling, therefore the Pope annexed the Priory for ever as a mensal possession of the archbishops of St. Andrews.²

In 1479 an Act was passed in Parliament ratifying all donations and liberties granted to the Church of St. Andrews, and all annexations of benefices made by the Pope in favour of said See, “and thair incontinent raisse dene Waltere Daudsone, prioure of Pettinweme, and protestit that the said graunt of our Saurane lordis suld be na preiudice to him nor his said prioury of Pettinweme for his tyme, the quhilk the said maist Reaverend faider William Archbischope of Saint Androis than present, grantit that the saidis unionis nor annexationis suld be na preiudice to the said prioure of Pettinweme, nor to nane utheris, being in ony benefice unit or annexit as said is, for thair tymes.”³

The annexation to the See of St. Andrews does not,

¹ The plan of having a bishop living with the archbishop for assisting him in his functions is deserving of notice, and perhaps of imitation.

² Appendix to the Preface, p. lxxxv.

³ Acts of the Parliaments of Scotland, vol. ii. p. 129.

however, appear to have been of long continuance, if indeed it was ever acted on, and we soon afterwards find Prior John Rowle disposing of the patrimony of the Priory without reference to the archbishop of St. Andrews, and simply with consent of the priors of St. Andrews, to whom the house of May had always been subject since its re-acquisition from the monks of Reading.

The superiority of the Priory of St Andrews had been long recognised, and the charters granted by John Rowle set forth the fact. But in the year 1549 he was cited to appear in the Chapter-house of St. Andrews “*ad faciendum et prestandum debitam obedienciam nobis, tanquam suo superiori, juxta tenorem primevi erectionis et foundationis dicti prioratus de Pettynweyme, ac regulam diui Augustini, sub pena suspensionis a divinis, et aliis censuris ecclesiasticis.*”¹

It is probable that this may have led to the renunciation by Rowle, in the following year, to the Commendator, of all separate rights, and the use of a seal, unless when fortified with that of the convent of St. Andrews.²

It is plain that the Prior of Pittenweem had already seen the necessity of relying on a stronger arm than his own for protecting what remained of the patrimony of his House. In 1543 he granted to William Dischintoun of Ardross a charter of the lands of Grangemuir, which sets forth the many benefits conferred by him on the Convent, and then indicates what was expected of him amid the “Lu-

¹ Appendix to the Preface, p. lxxxvii.

² Idem, p. xciv.

theran heresies and the corruptions of the time :”— “ *Ac pro ecclesiastice libertatis et sacre religionis observantia, tuitione, manutenentione, et defensione, hoc instante tempore periculoso, lutheranis heresibus undique pullulantibus, et libertatem ecclesiasticam ac omnem sacre religionis obseruantiam et institutionem penitus eneruare et subuertere nitentibus.*”¹

In the prior’s charter to the burgh of Pittenweem, in 1547, confirming its erection into a royal burgh, one of his ostensible motives for granting it is declared to be, that “ *ecclesiastica libertas ab illius inuasoribus illam subuertere conantibus illesa semper et preseruata remaneat.*”²

It was partly with the view of strengthening the prior’s position that he got his lands erected into a Barony.

In 1526 King James V., by a charter in favour of John Rowle and his convent, erected all the lands of the Priory into a Barony, to be called the Barony of Pittenweem, and he of new erected the town of Pittenweem into a burgh of barony, as had been done by his predecessor King James III.

In the year 1540 Rowle received another royal charter, in which the King narrates that the “ *priory of May and Pittenweem*” is of small importance, and its revenues arise from the honest labours of poor fishers living in the burgh and barony of Pittenweem ; and also that he, wishing the increase of religious men in the monastery of Pittenweem, and that divine service may be daily performed ; as also that mass and matins with music are sung, and suffrages for the King and his Consort are daily

¹ Registr. Chart. de Pittenweem, p. 124.

² Idem, p. 215.

offered by the said prior and his convent; therefore, and in partial recompense of the great expenses incurred by the prior in the parts of France,¹ he of new conveys to him and his convent the lands forming the patrimony of the monastery, to be held as the free barony of Pittenweem, and erects both Pittenweem and Anstruther into burghs of barony.²

Under Rowle's administration, the lands which had originally been granted to the house of the Isle of May, and had continued in its possession since the twelfth century, were mostly alienated. The deeds by which he effected this are recorded in a chartulary now in the charter-room at Elie House.

They commence in 1532, and bear to be granted by "John, Prior of the monastery of Pittenweem and convent thereof, with consent of Patrick, Prior of the metropolitan church of St. Andrews." In 1540 the style is, "with consent of James, perpetual Commendator of St. Andrews and convent thereof," and the seals of both monasteries are affixed to the deeds. At times the deeds bear to be granted with consent of the chapter of St. Andrews, as "superiors of Pittenweem in that part."³

¹ He went again to France in 1550, with the prior of St. Andrews as one of his adherents.—(Privy Seal Register in Chalmers' *Life of Queen Mary*, vol. ii. p. 280.)

² Registr. Chart. de Pittenweem, p. 291.

³ This chartulary is a large folio volume of parchment, containing 332 pages. It wants a leaf at the beginning, and one or more at the end, and others have been injured by being pared. The deeds do not occur in the

On 5th August 1550, James, perpetual Commendator of St. Andrews, narrating the admission by John Rowle, "Prior of May or Pettynweme" and his convent, that the said priory for many years has been and is a cell subject to the priory of St. Andrews, and ought to depend from it as a daughter from her mother, in terms of the union of the said priory to that of St. Andrews, made of old by William Fraser, Bishop of St. Andrews; and that the said John had renounced in favour of the Commendator and his convent, all privileges and rights received from the Holy See which might prejudice their jurisdiction over the said priory of Pittenweem; and, moreover, had renounced the use of his own proper seal, unless appended with the common seal of the convent of St. Andrews, and that the said Prior and his convent had professed real and actual obedience, according to the rule of Saint Augustine;—therefore he, the said Commendator, took under his protection and special maintenance the said priory of Pettynweme, its vassals, tenants, churches, lands, and fishings, agreeing to defend its rights as his own, and concluding with an exhortation to James, commendator of Melrose and Kelso; Robert, commendator of Holyroodhouse; and John, commendator of Coldingham, his brothers-german, and sons of King James V., in like manner to defend and maintain the said prior and convent.¹

order of their dates. The first is dated 3d March 1533, the second is dated 11th November 1540, and the 5th is dated 4th April 1532.

¹ Appendix to the Preface, p. xciv.

On the same day, James, Commendator of St. Andrews, granted¹ “*dilectis nostris clericis seu scolasticis et studentibus*,” James Rowle, John Rowle, William Rowle, and Ninian Rowle, for their food and clothing, and for keeping them at the schools, in order that they may become learned men, an annual pension of two hundred merks, to be paid until they should be provided with benefices amounting to that sum in value, commencing so soon as the commendator or some other canon of St. Andrews shall be peaceably put in possession of the priory of Pittenweem, by the resignation of John Rowle, the present prior thereof; and until the said students should reach the age of twenty, they were to be content with competent food and clothing in place of their pensions.²

On the 2d September 1552 John Rowle, who is now styled “usufructuar” of the priory of Pittynweem,

¹ Appendix to the Preface, p. xcv.

² The reputation of incontinency ascribed to the Prior of Pittenweem by his contemporaries seems to have been deserved. Sir James Melville records a speech of the Laird of Grange, the royal treasurer, made to James V., in which he alleged of the Prior, that he “was a manifest forcer of women, and the gretest defouler of wyues and maidnes that was in Scotland.”—(Memoirs, p. 66, Bann. Club edit.) The four youths for whom the future regent of Scotland here provided pensions were the bastards of the prior of Pittenweem. John and James were legitimated on the 24th February 1541, and William and Ninian on the 18th May 1546. That the prior had tastes of a more commendable character we may infer from the following entry at the bottom of a page of one of the two volumes of Maitland MSS. in the Pepysian Library, Magdalen College, Cambridge :—“*Liber Cronicarum Regum et gestorum Seotorum pro Domino Johanne Roull priore de Pettinweym alias Mayo.*”

granted a lease of nineteen years to James, commendator of St. Andrews and Pittenweem, of “all and haill our place and priory of Pettynweme, with all profitts, emolumentis, and commoditeies pertenyng or that any way may perteyn theirto, with the haill personage and vicariage of our paroche kyrk of Anstrothir, teynd scheiffis, fyschingis, fysche, and othir oblaciounis and emulomentis thairrof, with the personage of our kyrk of the Rynde, and all otheris commoditeies and profittis pertenyng thairto; and als the haill profittis, maillis, fermes, siluer, and wictellis, and all other deweteis; togydder wyth cayne caponis, guis, cunyngis, pultreis and foulis; and with all other dewetieis, baith of our barrony and landis of Pettynweme and Rynde; and als the Ill of May, with the haill pertinence, teynd salt, custummes, onlayis, baith of our thoun and pannis and barrony foirsaid; with all othir deweteies, profittis, and commoditeies pertenyng or that ony maner of way may perteyne to said priory and place of Pettynweme, outhir be propertie or outhir casualiteis quhatsumeir,” “Payand and delyuerand yeirlye and frelye within the cyttie of Sanet Androis, during the said space of nynetyne yeris, the sowme of four hundreth poundes, gud usuall mone of Scotland, togidder witht tuentie-fyif chelderis of wittelis—viz. twa chelderis of quheit, sax chelderis of bair, four chelderis and aucht bollis meill, twelff chelderis and aucht bollis aitis,” “And attour the said James commendatour, sal bait, repair, and vphald the said abbay and place of Pettinweme sufficientlie during

the saidis space ; and als sall susteyne and vphald the conuent of the samyn in mone and victuallis, logeing, and vthir thingis necessar, as thai haif now presentlie, and conforme to thair chartour quhilkis thai haif of us ;” “and alsua becauss we haiff sett, [and] be thir presentis settis, to the said James, Commendatour, all and haill our place and palice and Priory of Pettynweme, with the pertinence foirsaidis, to the said James, [he] is and sall be contentit that we haif the vse of his palice of Petlaithy, with the yardis and orchartis of the samyn, quhen we sall think expedient to mak residence thairintill.”¹

After this time the deeds run in the name of “James, perpetual Commendator of Pittenweem ;” or at times, “of Pittenweem and St. Andrews,” with consent of the Chapter of St. Andrews, his superiors in that part “prioratus sive celle Pettinweme alias Mayo nuncupate.”²

On 30th July 1558 a charter is granted by Joannes Wynrame supprior Sancti Andree et commissarius specialis

¹ Appendix to the Preface, p. c.

² A few of the charters, granted by the Prior of St. Andrews as Commendator of Pittenweem, are recorded in the Elie Chartulary already described ; but most of the deeds granted by him appear in a separate register, entitled :— “Registrum Cartarum et aliorum munimentorum terrarum prioratus de Pettinweyme, incipiens in anno domini 1553 per Reuerendum in Christo patrem et dominum Jacobum ejusdem prioratus et Sancti Andree Commendatarium.” This occurs in a large volume, written on paper, now in the Advocates’ Library (17. 1. 3.) which contains a Register of the Charters of the Priory of St. Andrews, beginning in 1554, and a Register of the Charters of the Archbishopric of St. Andrews, which commences in 1553. The part relating to Pittenweem extends from fol. 198 to fol. 296 of the volume.

nobilis et multum in Christo reverendi domini Jacobi nunc existentis in Gallia, perpetue commendatarii prioratus de Pettenweme.¹

In 1559, and subsequently down to 1565, when they terminate, the Charters bear to be granted by "James, commendator," in his own name. The last deed is dated 26th May 1565, and is a grant of a pension of fifty marks "to our beluffit seruitor Walter Melvill elder, in respect of his services in divers years past, and of his age."²

We next find the title of prior of Pittenweem in the person of Sir James Balfour of Pittendreich, the friend of Bothwell, and infamous for his share in the murder of the late King. This man, who was governor of Edinburgh Castle, was induced to treat with the Regent Murray for its surrender, and one of the stipulations which he made was, that he should receive a gift of the Priory of Pittenweem.³

Balfour was forfeited in 1571, and in 1579 an Act of Parliament was passed in favour of the feuars and tacksmen of lands and teinds under him.⁴ In 1574 James Halyburton is styled Commendator of Pittenweem.⁵ In 1583 William Stewart, Captain of the King's Guard, second son

¹ Registrum, fol. 285. The Commendator was one of the commissioners sent to France to be present at the Queen's marriage to the Dauphin.—(Acts of the Parliaments of Scotland, vol. ii. p. 504.)

² Registrum, fol. 296.

³ Historie of King James the Sext, p. 18.

⁴ Acts of the Parliaments of Scotland, vol. iii. p. 167.

⁵ *Idem*, vol. iii. pp. 89, 418.

of Thomas Stewart of Galstoun, obtained a gift under the Great Seal, of the priory and lands of Pittenweem, on the resignation of James Halyburton, provost of Dundee, late prior, and was styled commendator of Pittenweem.¹

In 1606 the lands were erected into a temporal lordship in favour of Frederick, son of William Stewart, with the title of Lord Pittenweem.

The greater part, if not the whole, of the lands of the priory, had, however, been already alienated, and what now remained consisted in rights of superiority.

Thus, the lands of Rynd, which under the name of Ryn-dalgros had been granted by David I. to the monastery of Reading, and on which a cell for monks of the isle of May was erected, were feued out in 1535 and 1542 to George and John Moncreiff, the tenants, on the narrative that the lands had been wasted by violent inundations of the rivers Tay and Earn, in resisting which the tenants had been put to much trouble and expense.²

¹ Regist. Mag. Sigill. lib. xxxv. No. 715.

² Registrum de Pittenweem, pp. 10, 99, 14th November 1548. Peter Moncreif, who is described as son and heir of Hugh Moncreif of Easter Rynd, and of the age of twenty-two years, appeared in the chapter-house of Pittenweem, "Et ibidem palam exposuit se membris impotentem inabilem et debilem ad serviendum supreme domine nostre regine, rei publice, et nobis domino superiori." He therefore resigned the lands in favour of his brother James Moncreif, and Margaret Tyrie his wife, subject to the liferent right of his mother Elizabeth Elphinstoune (*Idem*, p. 196). On 18th October 1542, John, Prior of Pittenweem, and convent thereof, presented to Cardinal David Beaton,

Maysheills, granted to the monks of May by John Fitzmichael, the reputed ancestor of the family of Wemyss, was feued out to William Cockburn of that ilk.¹

The croft at Bele, which had been granted by the Earl of Dunbar, was feued out, in 1553, to Robert Hector and his spouse, under the name of the Belheuyne Croft, or the *Monk's Croft*.²

The lands of Lingo, granted to the monks of May by Robert of London, son of William the Lion, were feued out in two halves—the first, in 1534, to George Borthwick and Elizabeth Lindsay, his spouse; and the other, in 1537, to Adam Wood, of Largo, and Alisone Hume, his spouse.³

The lands of Petother, which the House of May received from King William the Lion, were feued out, under the name of Pittoter, with others, to John Oliphant and Catherine Huldie, his spouse, in 1534.⁴

The Isle of May, on which the priory had been erected in the time of David I., was feued out in 1549 to Patrick Learmonth of Dairsy, Provost of St. Andrews; and the deed of conveyance, which contains an epitome of the history of the convent, is printed in the appendix to the preface (p. lxxxix.)

It has been already stated that the priory on the island continued to be occupied till the time of its acquisition by Archbishop of St. Andrews, for collation to the perpetual vicarage of their parish church of Rynd, vacant by the death of Mr. John Mailwill, Sir John Lamb, Priest (Registrum de Pittenweem, p. 98).

¹ Registrum de Pittenweem, p. 9.

² *Idem*, p. 316.

³ *Idem*, pp. 6, 15.

⁴ *Idem*, p. 16.

the monks of St. Andrews, when it seems to have been deserted, and a priory at Pittenweem, erected on land belonging to the monks, was substituted for it.

Although this new house came to supersede the earlier establishment on the May, and usurped its name, it has been seen that it was really the old foundation with another title.

In the deed by which the Isle of May was conveyed to Patrick Learmonth, the granter John Roull is styled "Prior of Pittenweem;" but to show the identity of the later with the earlier establishment, there is a significant reservation "of the name and jurisdiction of our monastery of May, thence wont to be so called in token of superiority of the said island in all time coming."

The prior alleges as motives for the alienation of the island, its insular situation, at a distance from himself, yielding little or no revenue, and that on the outbreak of hostilities the place was wont to be seized by the enemy, and was thus rendered a sterile and useless possession of the monastery. He therefore granted the island—which he describes as now waste, and spoiled by rabbits from which the principal revenue used to accrue, but of which the warrens were now completely destroyed and the place ruined by the English—together with the right of patronage of the church on the island, and of presenting a chaplain to continue divine service therein, out of reverence for the relics and sepulchres of the saints resting in the island, and for the reception of pilgrims and their oblations, according to the use of old times, and even within memory of man.



EAST ELEVATION.



SECTION SHOWING INSIDE OF BACK WALL.



INSIDE. SOUTH END.



INSIDE. NORTH END.

SCALE OF 10 5 0 10 20 30 40 FEET.

ELEVATIONS OF ST ADRIAN'S CHAPEL, ISLE OF MAY.

This statement concurs very much with what we find in the legend of St. Adrian in the Breviary of Aberdeen,¹ where it is said that the stately monastery of stone which had been erected on the island at an early time had been destroyed by the ravages of the English, but that there yet remained a church, which was resorted to by the faithful on account of the frequent miracles there wrought, and where especially barren women, coming in the hope of thereby becoming fruitful, were not disappointed.² It is added that there is yet a cemetery where the bodies of many saints and martyrs repose.

The monastery on the island, described in the Breviary, probably was not restored after the devastation alluded to, and may then have been deserted for the new establishment at Pittenweem, while the chapel, which was maintained out of reverence for St. Adrian and other saints there interred, and for the devotions and offerings of the many pilgrims who frequented their shrines, was doubtless the building, of which a shattered fragment still remains.

This reverence attracted to the Isle the devout of all

¹ Breviar. Aberdonen. Part. Hyemal., fol. lxii. See also Camerarius de Scotorum Fortitudine, p. 110.

² Robert Gordon of Straloch, in his description of the Isle of May, thus refers to its reputed gift of fertility to barren women: "Dicata olim fuit S. Adriano, ibique fuit sacellum, et monachorum conventus, ubi steriles feminæ annuatim D. Adrianum salutantes, inde redeunt, puerperæ devenerunt," adding, with allowable caution—"An sanctitas loci illud causaverit judicent sapientes."—(Blaeu's Atlas of Scotland, p. 91.)

ranks. Among these was the royal pilgrim James IV., who within a fortnight of his fall on the fatal field of Flodden, granted to his favoured friend, Sir Andrew Wood of Largo, a charter¹ erecting his lands of Largo and others into a free barony, with the following return for the lands of Fawfeilde and Frostleys in the barony of Rires—viz. that the grantee and his heirs should accompany the King and Queen, and their successors, on their pilgrimages to the Isle of May whenever they should be required. There was a hermitage on the island, and its occupant frequently received alms from the King on his visits to the island. In the Treasurer's Accounts are entered the payments made to him in June 1503 and August 1505. Three years later the hermit received a much larger gift than on former occasions, the reason of which may be inferred from the circumstance recorded that at this time "he brocht ane selch to the King."

¹ This charter in the Register of the Great Seal is dated on 21st August 1513, and the King was slain on the 9th September following. The inductive clause is in the following terms: "Et pro speciali fauore quem gerimus erga dictum Andream et pro ipsius bono et gratuito seruicio nobis tam tempore pacis quam guerre impenso, et signanter pro custodia castri nostri de Dunbar tempore quo classis ingens inimicorum nostrorum Anglicorum eidem obsidionem dederunt et pro edificacione atque policia per ipsum in eodem facta, ac pro nonnullis alijs bonis causis et considerationibus ad hoc nos moventibus"

The clause referred to in the text is as follows: "Et pro dictis terris de Fawfeilde et Frostleys dictus Andreas et heredes sui eundo in pregrinationem nobiscum et cum carissima consorte nostra et successoribus nostris ad Insulam de Mayo cum ad hoc requisiti fuerint."

The royal offerings to the priest on the Isle of May, ministering at St. Adrian's Chapel, are recorded with equal detail, as may be seen by the extracts printed in Note B.

The King's pilgrimages to the most noted of the Scottish shrines were frequent. To the Isle of May he often sailed, as a convenient place of rendezvous, either to meet or to convoy his friends;¹ but on these occasions he combined, with other ends, his usual devotional practices. The entries in the treasurer's accounts enable us to trace the King's route on these expeditions, and his mode of travelling.

In 1490 the King passed in a boat from Leith to May. In 1503 he landed at Anstruther, and payments were made for the boat which carried him to the shore, and for another "that had the clerkis of the Kingis Chapell to Maii to sing the mes thair."

The priests of Anstruther were paid for saying "ane

¹ "1506. In this symmer ane greit and costly ship, quhilk had bene apoun the Kingis expensis, was compleit, and sett furth into the raid of Leith, the sevint of Julii; and the King salit him self into her to the yle of Maii in the firth, and was drevin in agane with storme."

"The Archediene of St. Androis and Sir Anthony Darsye wes send in ambassadrie to the King of France be sey, quha departit the xxvii day of Maii [1508], and the King convoyit thame to the Yle of May in the firth be sey."—Bishop Lesley's History of Scotland, pp. 74-78. Edinburgh, 1830.

At an earlier period the island was visited by Mary of Gueldres, who, on her voyage to Scotland in June 1449, to become the queen of James II., anchored near the isle of May, "where then stood a hermitage and a chapel sacred to St. Andrew [i. Adrian]. Having paid her devotion, the Queen proceeded to Leith."—The History of Scotland by Pinkerton, vol. i. p. 208.

trentale of messis of Sanct Nicholas." The priests of Crail also got a payment, and an entry occurs of "the Kinges offerand thair at the mess and on the bred." On the same day, but later, the King's offering was made at St. Monans, and additional entries occur of his Majestie's "offerand on the bred thair," "to the Preistis and Freris thair," and "to the Preist that sang the mes, be the Kingis command."

About the same time a payment was made to "Robert Bertoune, marinare,¹ that salit the litill schip with the King to Maii," and "to the Preistis to say thre trentales of messis thair."

On 29th July 1505 the Treasurer enters a payment "to the King himself, in his avn purss, quhen he passit to saill" — "to the men that rowit the King on burd to the schippes quhen he salyt to Maii;" and on the following day, "to the men that rowit the King fra his schippes to Maii, and to the schippes agane." On the 1st of August we hear of the "botemen that rowit the King fra Carail to Maii, and fra Maii to Carail;" and payments are made to the "Rude preist of Carale," and to Sir Symon, "ane Preist of Carail, of belcher, quhar the King dynyt;" as also to the "botemen that brocht the Kingis stuf, and the maister cuke with the Kingis souper fra the schip to Maii, and fra Maii to the

¹ This "mariner," as well as his father and brother, was celebrated for his naval exploits. He acquired the lands of Over Barnton in 1507; and as Sir Robert Barton he became successively Comptroller of the Exchequer, Lord High Treasurer, and Master of the Quinzie House.—Crawford's *Lives of Officers of State*, p. 373. Edinburgh, 1726.

schip agane." Again, on the 22d of August, the Abbot of Cambuskenneth got repayment of a sum "quhilk he laid down to the menstrales in the Kingis schip quhan scho wes at Maii."

On 10th July of the following year, entries are made for "the Kingis offerand in his tua candillis in Maii," and "the Kingis offerand on the bred thair." On the 30th of the same year a payment occurs for "the King's offerand in Maii," and "the Quene's offerand be the Kingis comand." There is one "to the preist of Maii," and that "samyn nycht (1st August) in Maii to the Kingis offerand, quhen the King passit on burd to his schip at evin."

In August 1507 the King again visited the island, passing to and from Crail. He was accompanied by his cook, and, as usual, a payment was made to "the preist of Crail, quhair the King lugeit, in belcheir," or for entertainment.

In April 1508 a payment was made to "the said Robert (Bertoune), he gaif for ballasting of his schip callit the 'Lioun,' quhen the King passit to Maii the yeir bipast." On this occasion a boat carried the King from Anstruther to May, and took him back to Pittenweem, where he probably lodged in the priory. There is also one "to Thomas Hewch, quhilk passit witht his bote to Maii witht the Kingis victales and agane to Leith." We discover one of his amusements when on the island, and, as I imagine, an early use of a fowling-piece. "To ane row bote that hed the King about the Ile of Maii to schut

at fowlis with the culveryn." On this occasion a payment was made, which also occurs at other visits, "to the wricht in Maii, in drink-siluer."

The King's route, in other two of his favourite pilgrimages may be traced from the same records. Thus, in 1497, the King went on pilgrimage to the shrine of St. Duthac at Tain. On the 10th of October he reached Aberdeen on his northern progress, and, as the venerable bridge which spans the Dee at Ruthrieston had not yet been erected, he was ferried across the river.¹ Here we find payments made to the "piparis of Aberdeen," "to the grey freris thair," and "for the Kingis hors met in Aberden ane nycht."² The dates of the subsequent disbursements are not given; but the next payment was "at the kirk of Keth, to the gudwif of the houss," where probably the King slept. A small sum of sixteenpence was here paid "to the preist that said mas to the King." The next outlay was to "the feriar of Spey," then to the "blak freris of Elgin." The King crossed the firth at Ardersier, and passed on to Cromarty, at both places making payments to the friars. His offerings in Tain were considerable; and he then returned southward by the same route.

¹ The building of this fine bridge, begun by the munificent Bishop Elphinstone, was completed by Bishop Dunbar, his successor, in the year 1527.

² In October 1497 the alderman and bailies of Aberdeen expended £14:17:4 on wine and spices in giving a "propin to the Kingis hienes at his passage to Sanct Duthois and repassage."—(Extracts from the Burgh Records of Aberdeen, vol. i. p. 64; Spalding Club.)

In 1504, on a pilgrimage to St. Duthac's, he varied his route, crossing the hilly country of Aberdeenshire high up the Don. On the 5th of October there is an entry for "tursing of the Kingis doggis to Loch Canmor." This little loch lies sweetly at the base of Morven, on the north side of the ancient forest of Culbleen, and several of its islands and headlands had at an early time been strengthened by art as places of safety and occasional retreat.¹ On one of these islands was a tower, which at the time formed one of the Highland strengths of the house of Huntly. The King probably tarried here for purposes of sport, and seems to have left it on the 9th of November, when a payment was made "to the botemen of loch Canmor." On the same day a man was paid "for proving the watter of Don befor the King," and the dogs were "tursit" to Dernway, the great hall of Randolph, on the banks of the Findhorn. Here the King got twenty shillings to "play at the cartis," and three shillings were spent on "rashes for the Kingis chalmer." When at Tain the King made offerings "in Sanct Duthos chapell, quhair he wes borne;" "in Sanct Duthos chapel, in the kirkyard of Tayn;" "in Sanct Duthois kirk;" and "in the stok at Sanct Duthos toun."

In the following year the King took his journey to St. Duthac's shrine by the low road, and the entries not only enable us to trace his passage, but to realise that curious

¹ For a description of Loch Canmore and its Antiquities, see Proceedings of the Society of Antiquaries of Scotland, vol. vi. p. 166.

union of dissipation and devotion which constituted a pilgrimage of the middle ages.

On the 15th of October the King was at Brechin, accompanied by four Italian minstrels and a Moorish "tabrouner" or drummer. On that night he reached Dunnottar, the mighty fastness of the Earls Marischal, which was to become famous in later times as the place selected by the expiring Scottish Parliament for the custody of the National Regalia. When at Dunnottar payments were made to "the cheild [that] playit on the monocordis," and to the "pur folkis."

Next day the King reached Aberdeen,¹ where he made gifts to the "wrichtis and masonis," and to the "piparis." Proceeding northwards, he slept at Fintray, a house of the abbot of Lindores, while his falconers spent the night in the neighbouring town of Inverury. We next find the King at Forres, where a payment was made to "the maddins of Forres that dansit to the King," and a greater sum was given to "the maddins that dansit at Elgin;" but the largest sum was disbursed on "the maddins that dansit at Dernway."

On the 20th of October a sum was paid for "tursing of the organis to Tayn and hame agane."² Here the King re-

¹ On the 11th October 1504 the civic authorities of Aberdeen, in expectation of the King's visit, ordained the usual propine or gift to be presented to his majesty. It consisted of "sex par torchis, ane dusane of prekatiss, iii dusane of syis of walx, ane dusane lib. of scorcheatis, and allsmeikle wine as the mester of sellar plesses to tak till his hienes."—(Extracts from the Burgh Records of Aberdeen, vol. i. p. 74. Spalding Club).

² In his pilgrimages to the Isle of May the King took with him "the clerkis of his chapell to sing the mes thair" (pp. lxxi. lxxiv.) It will be seen

ceived from the bishop of Ross a hawk and a horse, and we find that the Italian minstrels and the Moorish “tabrouner” were still in the royal suite, while the laird of Balnagown’s harper seems also to have performed before the King. On his return, the nurse at Dernway received a royal doceur, and at Strathbogy, the lowland seat of the Earls of Huntly, where the King slept, the Italian minstrels and the Moor received a fresh payment. While there, a falconer was dispatched to the “Craig” of Finlater for a hawk, and on his way to Aberdeen the King “baytit” at Inverury, where “ane wif” who entertained him got 14s. 2d. of reward, and the “pur folkis” received an alms of 2s. When in Aberdeen the “piparis” were not forgotten, and the treasurer repaid a sum which had been advanced to the ferrymen at Ardersier for transporting the “Kingis bed, sadilis, and childes.”

In July 1504 the King passed on pilgrimage to the shrine of St. Ninian at Whithorn.¹ On the 24th of that month he was at Dumbarton, where payments were made

that he carried an organ to Tain; and in 1512, in preparation for Easter, which he was to celebrate at Linlithgow, “tua pinouris” were paid for “careing of the organis of Edinburgh to Linlithgow,” and a payment was made at the same time to “tua seruituris at tursit, the chandleris, and Ewcharist of Edinburgh to Linlithgow agane pasche.”

¹ The relics of St. Ninian attracted to his shrine the devout of all ranks down to the time of the Reformation. In a letter of King James V. to Pope Innocent X. he says that pilgrims from England, Ireland, the Isles, and adjoining countries yearly flocked to Whithorn.—(Epist. Regum Scotiæ, vol. i. p. 282.)

for the “ Kingis offerand at the hie mes,” his “ offerand on Sanct James bred,” and “ to the blackfreris thair.” On the 26th of July, he was at Eliotstoun, where he made an offering in the new college. Next day he was in Ayr, where he made a payment to the black friars. On the 28th he made an offering in our Lady Kirk of Kyle, and also to the grey friars of Ayr. On the 29th he was at Crossraguel, where the monks partook of the King’s bounty. On the 30th he was at Glenluce, and on the 31st at Whitthorne, at both of which places he gave sums to his chaplain for distribution. A considerable sum is here entered for “ the Kingis offerand in the Kirk in diuerss places,” for “ the Kingis offerand in the chapell on the hill,” and “ to preistes thair, fra the lady maistres.”¹ On the same day he made an offering to the friars of Wigtown. On the 2d of August he was at Dundrennan, next day at Dumfries. On the 7th he reached Peebles, where he made an offering in the Cross Kirk, and to the priests there. Next day he made an offering “ in Sanct Katrines of the oly well,”² and on the

¹ In 1506 the King’s offerings at Whitthorne were as follow :—“ At the Rude Altar ; at the fertir in the vtir kirk ; at the reliques at the hie altair ; at the Lady Altar and in the chapel on the hill—ilk place xiiis. and 4d. In the previous year the King offered at Whitthorne “ ane relique of the Kingis awn siluer ” of considerable weight.

² Nocht two milis fra Edinbrugh is ane fontane dedicat to Sanct Katrine, quhair sternis of oulie springis ithandle with sic aboundance that howbeit the samin be gaderit away, it springis incontinent with gret aboundance. This fontane rais throw ane drop of Sanct Katrinis oulie, quhilk wes brocht out of Mont Sinai, fra hir sepulture, to Sanct Margaret the blissit Quene of Scotland.

9th of August, after his return home, he made an offering in the church of Restalrig.

The exclusive right of fishing around their island granted to the monks of May, with the tithes of all fish caught by the fishers,¹ must have been one of value in the early days of their establishment.²

Sir Robert Sibbald states that in the beginning of the last century there was good fishing about the island throughout the year, and that many seals were killed upon the east side of it.³ This coincides with the statement of Robert Gordon of Straloch:—"Piscatio circa hanc insulam frequentissima, piscantur enim ab omni littore Fifano per

Als sone as Sanct Margaret saw the oulie spring ithandleie, by divine miracle, in the said place, scho gart big ane chapell thair in the honour of Sanct Katherine. This oulie hes ane singulare virtue aganis all maner of cankir and skawis.—(The History and Chronicles of Scotland, by Hector Boece. Bellen-den's Translation, vol. i. p. xxxviii. Edin. 1821.)

¹ From the charters of King Malcolm IV., now printed (pp. 5, 6), it appears that their right to the tithes of fish was established as early as the time of his grandfather, King David I.

² The Abbot of Holyrood sent his own men to fish at the island, as we may learn from a charter of King William the Lion in his favour, securing him and his men from distraint for any debts except their own while employed in fishing there [Charters of Holyrood, p. 25]. This is not the only instance known to us of a religious house using its own vessel in these times, as we know that David I. released the ship of the Abbot of Dunfermline of the royal tax (Registr. de Dunferm., p. 12), and the Abbot of Scone sent his ship to the northern seas in the reign of the same monarch (Charters of Scone, No. 73).

³ Sibbald's History of Fife, p. 101., edit. 1803.

totum annum et singulis diebus.”¹ There were formerly about fifteen fishermen’s families on it, but now there are none. “The want of these families is a considerable loss to the general interests of the fishery in the firth; for placed as sentinels at its entrance, they were enabled to descry and follow every shoal of herrings or other fish that came in from the ocean.”²

The island was only retained for two years by Patrick Learmonth, and on 21st December 1551 it was conferred on Andrew Balfour of Manquhany. On the 12th of May 1558 it was again granted to John Forret of Fyngask, “cum mansione, et hortis, portubusque,” but with this provision, which the unsettled times called for, “proviso tamen quod quoties contingat bella et guerre esse inter regnum Scotie, et aliam externam nationem quamcunque, eo quod prefata insula in via maris hostium incursionibus exposita quamdiu hujusmodi bella durauerint, prefati Johannes [etc.], non tenebuntur ad solutionem dicti annue census et canonis sed sunt immunes et liberi a solutione earundem.”³

The island then seems to have passed to Allan Lamont, who sold it to Cunningham of Barns. In the year 1635 a tower for a lighthouse was erected by Alexander Cunningham of Barns, and we are told that he also built (probably

¹ Blaeu’s Atlas of Scotland, p. 91.

² Sibbald’s History of Fife, pp. 101-2 (note).

³ The charter bears to be granted by James, perpetual commendator of the priory of Pittenweem, and is sealed with the common seal of the chapter of Pittenweem,—“una cum sigillo communi capitali prioratus Santi Andree in

out of the materials of the ruined monastery) a convenient house with accommodations for a family.¹

The light on the tower was maintained by a coal-fire on the summit. It was the first light established on the Scottish coasts, and for a long time it was a solitary example. The light continued to be the blaze of a coal-fire till the year 1816, when, the island having been purchased by the Commissioners of Northern Lights from the Duchess of Portland, heiress of John Scott of Balcomie, a beacon with a stationary oil-light was substituted.

The islet of "The May," of which the history has here been sketched, is about a mile in length by three-quarters of a mile in breadth, and lies about six miles south of Anstruther Wester. It affords excellent pasture for sheep, and it has been asserted that the place is so well adapted for improving the quality of wool that "fleeces of the coarsest-woolled sheep from the worst pastures in Scotland, when put on the island, in the course of one season become as fine as satin. Their flesh, also, has a superior flavour; and rabbits bred on this island have a finer fur than those which are reared on the mainland."²

signum consensus et assensus dictorum dominorum nostrorum superiorum et patronorum." Among the witnesses is Robert Colvill of Cleish, a political adherent of the prior of St. Andrews, who became his Master of the Household.—(Chart. of Pittenweem in Adv. Lib. MS.)

¹ Sibbald's Hist. of Fife, p. 100 :—" Dominus domo utitur satis commoda sibi et suæ familiæ ; in ea enim locus cerevisiarum coctioni aptus, culinæ, etc." —(Gordon of Straloch in Blaeu's Atlas of Scotland, p. 91.)

² Sinclair's Stat. Acc. of Scotland, vol. iii. p. 84 :—" Nullæ illic crescunt

The monastery was placed in a hollow towards the south-east end of the island, sheltered by the higher ground to the west. The fragment now remaining seems to be part of the chapel of St. Adrian,¹ which, as has been seen, continued to be the resort of pilgrims after the destruction of the church and buildings of the monastery. For the following notes of the ruin, I am indebted to the kindness of my old friend, Mr. T. S. Muir of Leith, whose experience in all matters relating to the early church architecture of Scotland is well known :—

“This solitary fragment, which seemingly has been a chapel, stands nearly due north and south by compass, and measures internally, as you will find by the scale on the plan, within a few inches of 32 feet in length. From the character of the two windows in the west wall, I should infer that the building is of thirteenth century date. Their tops are cut out of one stone, obtusely pointed, the inner or rear openings arched semicircularly as in Norman work, and splayed enormously. There is a tall window, as I presume it was, with a round head, in the south end, set square in the wall, and another, likewise fashioned, wanting the head, raised in the north end. The only aperture in the east side of the chapel is a ragged gap near its southern

segetes, pascuntur tamen ibi æstate 100 oves et 20 boves circiter.”—(Blaeu, p. 91.)

¹ The church of the Priory was dedicated to All Saints, and in the charters we find references to the chapel or altar of St. Ethernan, and to the chapel of St. Mary the Virgin (p. 19).

extremity, which must have been a doorway. Extending eastward of this, and in a line with the south elevation of the building, there is the foundation of a thick wall, traceable for rather more than forty feet; so that it is evident the doorway in question did not open on the outside, but was an interior communication between the chapel and some larger building, forming in all likelihood the main structure of the *cænobium*.

“Since its erection the existing fragment has been subjected to several innovations, though fortunately without being much injured by them. There are (1), a large press or locker in the upper part of the west wall, by the insertion of which the rear arch of the window nearest the north end has been mutilated; (2), an oven formed in the bottom of the south window; (3), a circular tower pierced near to its bottom with oilets or shot-holes, partly embracing the south-west corner of the chapel; and (4), a low narrow rectangular building (greatly reduced) showing traces of a vaulted roof running along the entire breadth of the chapel at its north end. The oven is quite a modern interpolation, but the locker, tower, and northern appendage, are of some age, and have evidently been contrived for defensive purposes.”

There is much rubbish in and around the ruin. The walls are very open, and the lime washed out.¹ On the

¹ I am glad to be able to record the success of a recent application to the Treasury for the grant of a sum to point the walls and clear out the foundations of this venerable fragment. These operations have just been

floor of the church is a stone coffin with covered head, and a bottom, formed of one stone. The rest was probably composed of separate slabs.¹

There is no inhabitable cave on the island, except on the south-east side, where there is a small one at some height from the ground in the rocks, capable of sheltering a single person. It is near the opening in the rocks called "Pilgrim's Haven."

On the west side the cliffs assume a picturesque appearance, showing a lofty precipitous face, with dark caverns below, into which the sea rushes at each tide.

Part of the possessions conferred on the monastery of May by David I. consisted of the lands of Pittenweem. On these arose at an early period the towns of Pittenweem and Wester Anstruther, or, as it is styled in the charters, "Anstruther west of the burn."²

completed under the careful directions of Mr. Robert Matheson of H.M. Office of Works, and we may now hope that St. Adrian's Chapel will be preserved for many years as a memorial of the interesting associations which surround the early history of the island.

¹ According to a baseless tradition of very modern date, the fragment of a stone coffin, now in the tower of the church of Anstruther Wester, at one time formed part of this coffin in the chapel of the May, and was carried off, or, according to another version, it floated across, from the one place to the other. The coffin in St. Adrian's chapel may probably be of the thirteenth century.

The island is supposed to belong ecclesiastically to the parish of Anstruther Wester, which, considering the history of the priory, would be a natural result from the early connection existing between the places.

² It would seem that before the Reformation Pittenweem was in the

Many of the deeds in the chartularies consist of feucharters of tenements in these towns granted to their vassals by the priors.

The manufacture of salt seems to have occupied a considerable position in the trade of the towns, and there are frequent grants of salt-pans on the ground towards the sea. The descriptions of these are mostly in the same terms, the subject being generally represented as a salt-pan, house, and salt-girnell, “volgariter ane salt pann sett with houss and girnall.” In one case there is granted “una alia domus sive camera jacens contigue cum granali salis prope dictam salinam et lie quarrell hawyn et communem viam publicam ad boream nec non et quedam alia domus sive tenementum cum orto ejusdem jacens prope dictam salinam subtus rupes terrarum husbandalium dominij de Pettinweme et usque ad summitatem et cacumen rupium ad fines et limites de *lie rigg* endis terrarum et aliarum husbandalium predictarum ad boream lie quarrell hawyn ad austrum domum fabrilem ad orientem et granale salis saline magistri Petri Strang¹ tunc edificate

parish of Anstruther Wester. I can discover no record of a parochial church at Pittenweem, and so late as 1634, in the investitures in the lordship of Pittenweem, of Thomas Lord Fenton, and of Alexander Earl of Kelly in 1643, reference is made to the tithes “ecclesiæ de Pittenweim nuncupatæ Anstruther.”—(Index of Retours, Fife, Nos. 504, 642.)

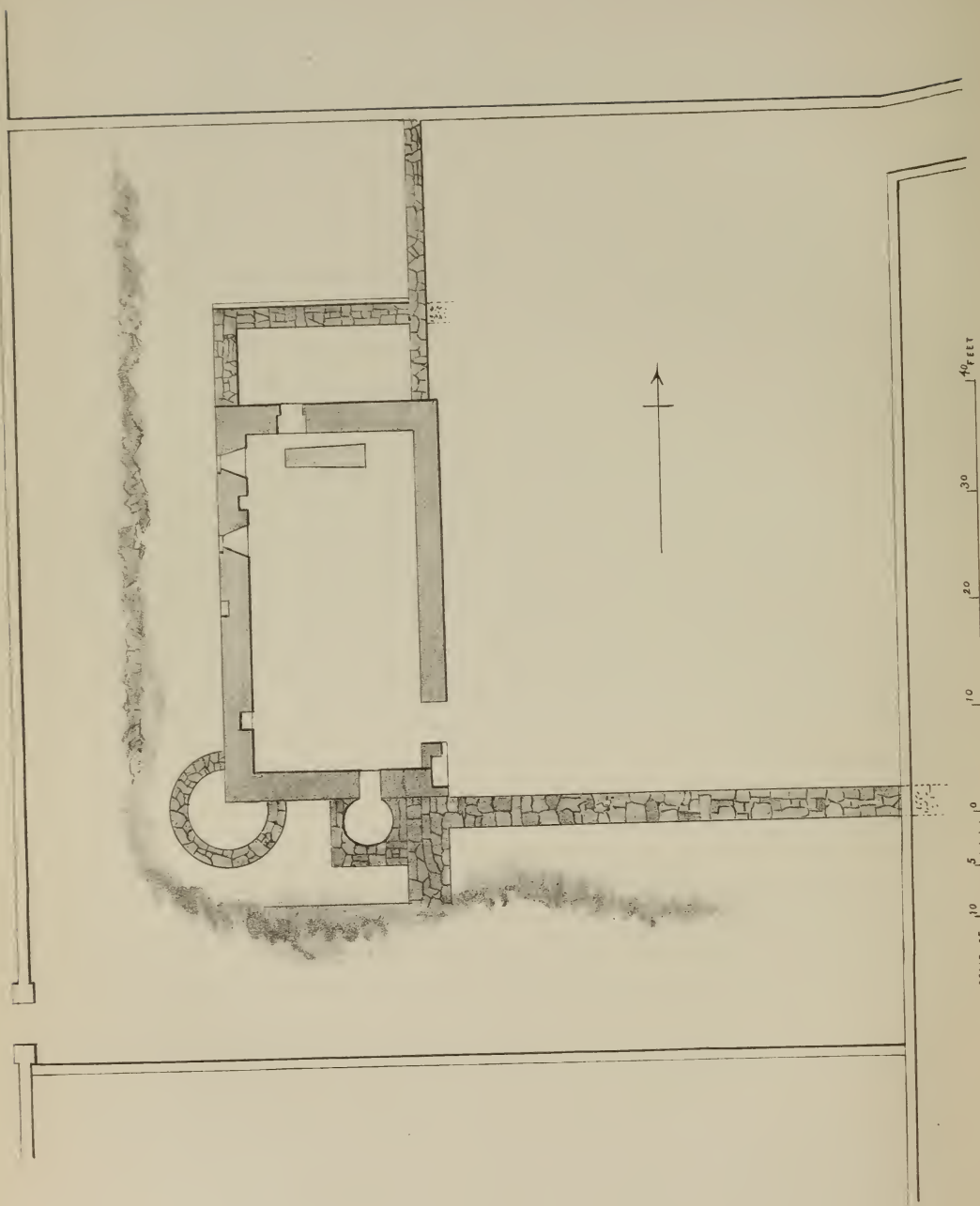
¹ The family of Strangs had been long settled in this neighbourhood. The celebrated engraver Sir Robert Strange, descended of Sir Magnus Strang or Strange, subchanter of Orkney from 1544 to 1565, claimed to be representative of the Strangs of Balcaskie.

ad occidentem per nos a fundamentis respective constructa edificata et reparata.”

In some cases to the salt-pan there is added a right of coals:—“Una cum carbonibus sufficientibus ad vsum huiusmodi saline in carbonario nostro de Pettinweme jam per nos acquisito et illo deficiente cum plena [potestate] ipso Thome heredibus suis et assignatis infrascriptis cum aliis suis collegis salinarium infra dictum nostrum dominium pro tempore possessoribus aliud carbonarium seu carbonaria quociens opus ejus fuerit in aliqua parte seu partibus dicti dominij acquirendi lucrandi et carbones ad vsum dicte saline pro confectione et decoctione salis duntaxat et non alias suis propriis sumptibus effodendi excidendi et ad dictam salinam ducendi et transportandi. . . . Reddendo inde annuatim tres coleros salis nomine firme canalis siue cane ad duos anni terminos festa videlicet purificationis beate Marie virginis et ad vincula Sancti Petri vulgariter Lammes per equales medias porciones.”¹

I may add from another charter a description of the husbandlands as preserving some interesting local boundaries:—Ac etiam tote et integre terre vocate lie husbandlandis extendentes in quindecim acras vel eocirca terre arabilis olim occupate per dictum quondam Johannem Watsoun et Margaretam Strang ejus spousam una cum lie hewes subtus

¹ Charter by John, prior of Pittenweem, to an honourable man, Thomas Knychtsoun, 7th January 1537.—(Registrum de Pittenweem, p. 24.)



PLAN OF ST ADRIAN'S CHAPEL, ISLE OF MAY.

W & A. K. JOHNSTON LITH, EDIN.

rupes habentes ad occidentem limites Sancti Monani usque ad fontem eiusdem Sancti Monani¹ ad orientem.²

The history of the buildings of the monastery of Pittenweem, soon after the time when they were secularised, will be found in an Act of the Scottish parliament, dated 5th June 1592, ratifying the charters made by William Stewart, commendator of Pittenweem, and Walter Scott of Abbots-hall, in favour of the burgh of Pittenweem, of "All and Hail that greit houss or greit building of the monasterie of Pettinveme vnder and aboue with the pertinentis, contenand the channonis or monkis fraterie and dortour of the said monasterie, with the cellaris beneth and loftis aboue the samyn fraterie and dortour, and sic lyk of the westries of the said monasterie vnder and aboue, with thair pertinentis, and of the chaptour chalmer of the same monasterie and cellair

¹ This well of St. Monan appears in the Ordnance map of Fife (sheet 26) as "mineral well."

² Charter by John Roull, prior of Pittenweem, to his couzin John Roull, dated 14th March 1541.—(Registrum de Pittenweem, p. 25.)

The notices in other two charters are also of some interest:—On 2d September 1542, the prior and convent granted a charter to Alexander Caddell of a house and garden in Anstruther, bounded on the east by the cemetery of the church of St. Nicholas of Anstruther, for an annual sum to be applied in keeping in repair the choir of that church.—(Registrum, p. 113.) In June 1503 King James IV. disbursed twenty shillings, "that samyn day in Anstrother quhen the king came on land to the preist of Anstrother to say ane trentale of messis of Sanct Nicholass."

On 15th November 1545 the prior granted to Robert Pullo and his spouse an acre of land lying near "lie cortlaiche," having on the east "dictum corklaiche."—(Registrum de Pittenweem, p. 168.)

beneth the said chalmer vnder and aboue with all and sindrie thair pertinentis, all lyand in the said monasterie of Pettinweme within the Shireffdome of Fyff on the wast pairt of the inner cloiss of the said monasterie, betuix the samyn cloiss on the eist, the new galrie at the eist end of the hall of the said monasterie on the south, the commoun gait kirk-yaird and houssis pertening to James and Williame Stevinsonis respective on the wast, and the wast gardin of the said monasterie on the north pairtis.”¹

The following is a list of the Priors known to me :—

Achardus is Prior of May (*ante* 1154).²

Baldwin is Prior of May (*ante* 1154).³

Robert, Prior of May (*ante* 1165), witnesses a charter by King Malcolm IV. giving his peace to all men going into Galloway to settle on the lands of Dunrod, which had been given in alms to the church of Holyrood by Fergus of Galloway.⁴

Hugh of Mortimer, Prior of May, witnesses a charter of King William the Lion to the monks of Scone “de electione abbatis.” Richard, Bishop of St. Andrews, who died A.D. 1177, is also a witness.⁵

Ivo, Prior of May, is one of the judges who give sentence

¹ Acts of the Parliament of Scotland, vol. iii. p. 552. A fragment of the conventual buildings still subsists, and formed the residence of the late venerable Bishop Low.

² Carte Prioratus Insule de May, p. 3.

³ See reference to Torfæus, *antea*, p. ix.

⁴ Munimenta Sancte Crucis, p. 21. Edin. 1840.

⁵ Liber Eccles. de Scon. p. 108. Edin. 1843.

in a cause relating to the church of Maxtoun, between the monastery of Dryburgh and Sir Hugh of Normanville, knight, and Richard of Normanville (c. 1200).¹

John, Prior of May, was present at an ecclesiastical synod held at Perth, A.D. 1206, when a cause between William, Bishop of St. Andrews, and Duncan of Arbuthnott, was decided.²

William is Prior of May before 1214.³

Hugh of Mortun, Prior of May, witnesses two charters by Duncan, Earl of Angus, confirming grants by his father Gillecrist to the monastery of Arbroath. The deed is witnessed by King William the Lion, and the Earl David, his brother, as also by Philip de Mubray (*ante* 1214).⁴

John, Prior of May, is witness to a charter by Robert of London, son of William the Lion, to the monks of Dunfermline, which is also witnessed by Richard, Bishop of Dunkeld, who died A.D. 1210. John is still Prior of May in 1215.⁵

Adam, Prior of Pittenweem, is witness to a charter by Henry de Candela to the monks of Balmerino of a piece of land at Anstruther, giving right to lead water from a fountain "sub Motlau" by an underground channel of stone or lead. The charter is said to be dated A.D. 1221.⁶

¹ Registr. de Dryburgh, p. 144. Edin. 1847.

² Miscellany of the Spalding Club, vol. v. p. 209. Aberd. 1852.

³ Carte Prioratus Insule de May, p. 7.

⁴ Registr. Vetus de Aberbrothoc, pp. 33, 36. Edin. 1848.

⁵ Registrum de Dunfermelyn, pp. 96, 128. Edin. 1842.

⁶ Liber S. Marie de Balmorinach, p. 37. Edin. 1841.

Richard, Prior of May, is one of the judges in a cause between the convent of Kilwinning and that of Dryburgh touching the church of Lauder, A.D. 1222.¹

N., Prior of May, is judge in a cause touching the right of the Abbey of Dryburgh to the chapel of Glengern, A.D. 1226.²

Ralph is Prior of May, A.D. 1233, when he appears along with the rector of the schools of St. Andrews in settling a dispute between the Abbot of Dunfermline and Philip of Mowbray relating to the teind-sheaves of Inverkeithing.³

John, Prior of May, is one of the judges who give sentence in a cause between the convents of Kilwinning and Dryburgh, A.D. 1248.⁴ In 1251 he was elected Abbot of Balmerino.⁵

Hugh, Prior of May, died A.D. 1269.⁶

William became Prior of May, A.D. 1269.⁷

The Prior of May was present at the Parliament at Briggeham, A.D. 1289,⁸ but his name does not appear in the record.

Martin is Prior of May in 1313, when he pursues a cause against the monks of Scone.⁹

¹ Registr. de Dryburgh, p. 61.

² Registr. de Dryburgh, p. 169.

³ Registr. de Dunfermelyn, p. 138.

⁴ Registr. de Dryburgh, p. 226.

⁵ Chronica de Mailros, pp. 178-9. Edin. 1835.

⁶ Forduni Scotichronicon, vol. ii. p. 110.

⁷ *Idem*, p. 110.

⁸ Acts of the Parliaments of Scotland, vol. i. p. 85.

⁹ Liber Eccles. S. Trinitat. de Scon. p. 108. Edin. 1843.

Walter Daudsone is Prior of Pittenweem, A.D. 1479.¹

Andrew, Prior of Pittenweem, witnesses a resignation of the barony of Auchterhouse in favour of Alexander, Earl of Buchan, 7th February 1498.² This was Andrew Forman, who became Bishop of Moray in 1501, and Archbishop of St. Andrews in 1514. He held also *in commendam* the priory of May or Pittenweem, the priory of Coldingham, the abbey of Dryburgh, and the abbey of Dunfermline. Besides his Scotch benefices, he was Archbishop of Bourges in France. He died and was buried at Dunfermline, A.D. 1522.³

Robert Forman is Commendator of Pittenweem, A.D. 1522.⁴

¹ Acts of the Parliaments of Scotland, vol. ii. p. 129.

² Transcript in the Library at Pannure.

³ Liber de Dryburgh, p. xx. note. Bishop Keith's Scottish Bishops, pp. 35, 146 ; Edin. 1824. This celebrated pluralist got the King's licence as his Majestie's "consalour and prothonotar the prior of Pettinweme" on account of his labours in procuring peace and amity between the kingdoms of Scotland and England, "to tak and ressaife be himself, or utheris the said prothonotaris kinnismen or frendis, any maner of benefeis and benefice or pensioun within the realme of England, gevin or to be gevin to him or them be the said King of England.—(Registr. Secret. Sigill. 24th May 1498.)

⁴ A plea arose between George Strang of Balcasky and Master Robert Forman, Dene of Gleskow (Glasgow), commendator of Pettinweem, touching the right to certain lands debateable between them. The latter on 4th June 1522 produced the King's letters continuing the case. They narrate of the Commendator that "he hes bene in our darrest cosinge and tutour the gouernouris service of lang tyme, lyk as he is yet." On the 5th of July there appeared on behalf of Mr. Robert Forman and convent of Pettenweem, Thomas Dischington, baillie of the lands of Pettinweem, and Dene Bartholomo Foreman, chamberlain of the abbey of Pittinweem ; they produced a second letter

John Rowle is prior in 1526.¹

James Stewart, prior of St. Andrews, is Commendator of Pittenweem in 1552.

Sir James Balfour of Pittendreich got a gift of the Priory of Pittenweem in 1567.²

James Halyburton is Commendator of Pittenweem in 1574.³

William Stewart, captain of the King's Guard, is styled Commendator of Pittenweem in 1583.⁴

Frederick Stewart, his son, got the lands of the priory erected into a temporal lordship, with the title of Lord Pittenweem, in 1606.⁵

again continuing the case.—(Acts of the Sheriff-court of Fife, 1514-22. In H.M. Register House.)

¹ John Rowle, as prior of Pettinweem, frequently appears in Parliament among the spiritual lords. His name first occurs in the Parliament held at Edinburgh in 1526, when an Act significant of the times was passed against those who in a lawless way took possession of bishopricks when a vacancy occurred, "and in lykwy enteris in abbais and takkis thame and puttis the samyn in keping in secular mennis handis."—(Acts of the Parliaments of Scotland, vol. ii. p. 309.) He was present in the Parliament held in May 1532, when the Court of Session was instituted as "ane college of cunning and wise men, baith of spirituale and temporale estate, for the doing and administracioun of jvstice in all ciuile actionis."—(*Idem*, p. 335.) In 1542 he is one of the Lords in Parliament for discussing of "domes," and in 1544 he is one of the Lords of the Articles.—(*Idem*, pp. 411, 446.) In the same year he is one of the Lords of Session.—(Senators of the College of Justice, p. 81.)

² The Historie of King James the Sext, p. 18.

³ Acts of the Parliaments of Scotland, vol. iii. p. 89.

⁴ Regist. Mag. Sigill. lib. xxxv. No. 715.

⁵ Acts of the Parliaments of Scotland, vol. iv. p. 361.

In conclusion, I have to thank Mr. Albert Way for bringing under my notice the *Rotulus Cartarum et Munimentorum Scocie*, printed at page cxii., and for a careful transcript which he made of it. The original roll, which is in the handwriting of the end of the thirteenth or the early part of the fourteenth century, was recently found among the muniments of the Marquis of Exeter, at Eaton Hall, along with other documents relating to the abbey of Reading.

It appears to have formed a tabula or index of the documents in the Chartulary of the Priory of May, and, judging from its title, to have been constructed at a time when that establishment belonged to the abbey of Reading, and when the scribe was referring to its possessions in Scotland.

Of this Chartulary no trace has been found after every attempt to discover it.

It is a consolation for the loss of this volume that a transcript of some of the more interesting original documents was made at an early period, which is now preserved in the Public Record Office, London.

This exemplification was made at the instance of the Abbot of Reading in the year 1307, at which time the original charters must have been in his possession. If these had been delivered to the Bishop of St. Andrews when he purchased the Priory about the year 1270,¹ they

¹ It has already been stated (p. xxiii.), on the authority of Fordun, that the purchase was made by William Wishart, Bishop of St. Andrews, and, as it

must have been restored to the Abbot in the course of the legal proceedings which ensued.

I have been unable to discover any record of these proceedings subsequent to the citation of King John Baliol by Edward, to appear before him as Lord Paramount (Appendix to Preface, p. lxxxix.), the issue of which was anticipated by the subjection of the former in July 1296.

It would seem probable that the title of the Abbot to the Priory of May had been restored during the English sway in Scotland. However this may be, the letters-patent in his favour were granted by Edward when that monarch was at Camboc in Cumberland, on his way to put down what he viewed as the rebellion of Robert Bruce, and only four months before his warlike career was closed at Burgh-on-the-Sands, on 7th July 1307. The exemplification of the charters would seem to imply the continuance of proceedings by which the abbot hoped to maintain his grasp of the priory, and may indicate that he was as unpre-

would seem, soon after the death of Hugh, Prior of May in A.D. 1269. The bishop's death took place in 1279, while the deed by which the priory was united to the convent of St. Andrews, appears to have been granted by William Fraser, his successor in the see.—(Appendix to Preface, p. xviii.)

The editors of the last edition of Dugdale's *Monasticon*, on the authority of Spottiswoode ascribe the purchase to William Lamberton, Bishop of St. Andrews (vol. iv. pp. 32, 61), and the same statement is made by Bishop Keith in his *Historical Catalogue of the Scottish Bishops* (p. 22, edition 1824). It is clear, however, that this is an error. Robert de Burghate, the Abbot of Reading, who sold the priory, resigned his office in 1287, and William Lamberton did not become Bishop of St. Andrews till 1298.

pared as his sovereign for the turn of affairs which put an end to the pretensions of both. From this source the first part of the present collection has been printed,¹ and the Society is indebted to Mr. Duffus Hardy, the Deputy-keeper of the Public Records, for permission to have the necessary transcripts and a facsimile of part of the Roll made.²

In printing the Roll I have thought it permissible to break it up, so as to exhibit separately the charters exemplified.

Portions of the record are given in facsimile.³ The lines in the upper part of the page contain the expression, "Inuerrin que fuit Auerni," and the address to the "Gilleserfis of Clacmannan," on which I have elsewhere commented.⁴ In the second portion will be found the letters patent of King David to the monks of Rindalgros, describing that house as a Cell of May, while at the bottom is the commencement of the *Rotulus Cartarum et Munimentorum Scocie*.

The second portion of the charters was fortunately recorded in the Register of the Priory of St. Andrews, and

¹ I ought to state that the present volume is the result of a suggestion which I made to the Society for printing the lesser chartularies still in manuscript, such as those of Cambuskenneth, Inchcolm, Cupar, Pluscardine, May, and Kinloss. The suggestion was adopted, and a resolution passed to commence the series with the "Charters of the Priory of May."

² In Dugdale's *Monasticon* (vol. iv. pp. 60, 62) the charters Nos. i. ii. iii. and xii. are printed from the same record.

³ See page of facsimiles fronting the title page. ⁴ See pp. x. and lxxvii.

has now been reprinted from that valuable record. It will be seen, on reference to the "*Rotulus Cartarum*," that many of these had also been transcribed into the *Chartulary of May*, while several deeds, which formed part of that collection, and of which we have only the titles, are not now to be found.

I have already described the registers from which the documents in the Appendix to the Preface have been transcribed (pp. xxxii. xxxvi.)

The "*Registrum Cartarum de Pittenweem*," from which the deeds of alienation, and other illustrative papers have been selected, is now among the charters of the lands of *Elie*, belonging to the trustees of the late Mr. William Baird. To them I have been indebted for the use of the volume. It is written in the common hand of the sixteenth century. As specimens of the ornamental style of a Scottish scribe of that time, I have given in facsimile four initial letters of charters which have been written with considerable elaboration.¹

I have not been able to discover a complete seal of the Priory of May. A fragment of what may have been a seal of the house is engraved by Dr. Gordon in his "*Monasticon*," vol. i. p. 136. In a volume of drawings of seals by General Hutton, in the library of the Society of Antiquaries of Scotland, the author gives an oval seal, much broken and

¹ See plate of facsimiles at p. lxx. The first letter O occurs in the word "*Omnibus*," the other three from the words "*Universis*," give various forms of the letter U (*Registrum*, pp. 3, 6, 10, 13).

defaced, as that of the Priory of Pittenweem. It represents an ecclesiastic under a canopy, in the attitude of benediction, having the letter S on one side and the letter A on the other, and is obviously the same seal as that engraved by Dr. Gordon. The only part of the legend on General Hutton's seal is the words SANCTI ADR, and the inscription on Dr. Gordon's is quite illegible.

In the preparation of the volume I have received much useful information from the Rev. Walter Wood, M.A., of Elie, author of "The East Neuk of Fife."

To Mr. Joseph Burt, of the Public Record Office, London, I have to return thanks for collating portions of the printed proofs with the original Roll, to Dr. Reeves for reading some of the proof sheets, and to the courtesy of Mr. Thomas Dickson, of H.M. General Register House, I have been frequently indebted in making the selections from the Accounts of the Lord High Treasurer, printed in the Appendix to the Preface.

JOHN STUART.

NOVEMBER 1868.





NOTES TO PREFACE.

NOTE A.

THE GILLESERFS OF CLACKMANNAN.—Page xi.

THE King's Charter here referred to, besides the usual address to his bishops, abbots, earls, sheriffs, provosts, and ministers or thanes, is also directed to the *Gilleserfis of Clackmanec*.

We have frequent instances, in our earliest records, of witnesses whose Christian names attest the popular reverence for one or other of the saints—such as Gilla-cormac, the servant of St. Columba; Gilla-adamnan, the servant of St. Adamnan; Gilla-peter, the servant of St. Peter; Gilla-andres, the servant of St. Andrew; Gilla-comghain, the servant of St. Congan; Gilla-patraic, the servant of St. Patrick; and Killeserf (or Gilla-serf), the servant of St. Serf.¹

The term in question, however, does not refer to an individual, but to certain officers in the shire of Clackmannan, known as the “servants of St. Serf,” and it is the only instance of which I am aware where such a designation occurs in a Scotch charter.²

¹ Mr. W. F. Skene, who has contributed so largely to our knowledge of the early Celtic polity of Scotland, has drawn my attention to some analogous cases where the name of a saint was borne by people connected with the church of which he is patron. He writes—“There seems, from the chartulary of Lennox, to have been hereditary deans of Luss, and in a charter (p. 96) to Maldoun, son of Gillemore, son of Maldoun, dean of Luss, of the lands of Luss, among the witnesses is *Gilmahessog*, son of Gillemore. Mahessog was patron saint of Luss. Again, in Roseneath (anciently Neueth), we have Michael *Gilmodyn*, parson of Neueth, and *Gilmothan*, son of the Sacristan (Orig. Paroch., vol. i. p. 28), Saint Modan was patron of Roseneath.

“Then Gillafaelan appears in the genealogy of the Macnabs, or Mac-an-aba, son of the abbot. Their lands were in Glendochart, and they were probably descended from lay abbots. *Faelen* was patron saint, his name remaining in Strathfillan.”

² The part of the charter-roll in which the words occur, is represented in the plate of *facsimiles* facing the title-page.

In some cases we have charters addressed to the people belonging to a certain church. Thus a writ of David I., relating to the payment of customs due to the church of Dunfermline, is addressed to Constantine the Earl—"Et omnibus pertinentibus ad ecclesiam Sancte Trinitatis hominibus."¹ In others the people of a district occur, as in a writ of King Malcolm IV., which is addressed along with certain persons by name—"Et omnibus probis hominibus tocius Fif."²

That the district around Clackmannan was connected with St. Serf at an early period, either as lying within the territory of his monastery at Culross, or of some religious house founded by him, seems plain from various circumstances.

When St. Serf met St. Adamnan at Inchkeith, he is represented as asking him,—"*Quomodo disponam familie et sociis meis?*" The answer was,—"*Habitent terram Fif et a monte Britannorum usque ad montem qui dicitur Okhél.*"³

I cannot say what hill is meant by the *mons Britannorum*; but it seems clear that the territory thus described comprehended the west of Fife along the base of the Ochils. In this district most of the recorded

¹ Registrum de Dunfermelyn, p. 13.

² Registrum de Dunfermelyn, p. 25.

³ Life of St. Serf, in Skene's Chronicles of the Picts and Scots, p. 416.

Alva, the neighbouring church to Clackmannan, and in which Tullybody is situated, was dedicated to St. Serf, and we learn that part of the kirk lands lay between the *Well of St. Serf* and the church (charter of Sir Alexander of Striveling, Knight, confirms to God, St. Mary, and St. Serf, and the church of St. Serf of Alueth (Alva), an acre of ground in the village of Alueth—to wit, that which is nearest St. Serf's Well between the well and the church Registr. Monasterii de Cambuskenneth, No. 14, MS. in Adv. Lib.) By another deed in the same register, "*Contra capellam de Alway*," addressed by the Bishop of St. Andrews "*Capellano parochiali ecclesie de Clakmannane*," it is declared that the men living in the lands or lordship of Alway are bound to assist in the repairs of the parish church of Clackmannan along with the other parishioners of said church (No. 19). The church of Tullycultry, which marches with Alva and Clackmannan on the west, was also dedicated to St. Serf.

King Robert Bruce confirmed to the monks of Cambuskenneth "*Ac Sancto Servano de Tullecultry*," ten acres of arable ground within the territory of Tullecultry, granted to them by Colin Cambell, Lord of Tullicultry, son and heir of the late Nigel Cambell.—(Registr. Monasterii de Cambuskenneth, Nos. 215, 216.)

miracles of the Saint were wrought, as we learn from Wyntoun's description :—

“ In Tulybothy ane il spyryte,
 A crystyn man that tyme taryit.
 Of that spyryte he was than
 Delyveryd throuch that haly man.
 In Twlycultry, til a wyfe
 Twa swynnys he rasyd fra dede to lyf.
 This haly man had a ram,
 That he had fed up of a lame,
 And oysyd hym to folow ay
 Quhare-ewyre he passyd in hys way :
 A thefe this schepe in Athren¹ stall,
 And ete him up in pesis all.
 Quhen Sanct Serf hys ram had myst,
 Quha that it stall, wes few that wyst:
 On presumptiowne nevyrtheles
 He that it stall arrestyd wes ;
 And til Saynt Serfe syne wes he broucht
 That schepe, he sayd, that he stall noucht ;
 And thare-til for to swere an athe,
 He sayd, that he wald noucht be lathe ;
 But sone he worthyd rede for schame,
 The schepe there bletyd in hys wame,
 Swa wes he tayntyd schamfully
 And at Saynt Serf askyd mercy.”

Cronykil, Book v. c. 12.

Another miracle of St. Serf was performed at Dunning, on the north side of the Ochils, where he slew a dragon with the point of his bachal in a glen, which, from this event, was called “Vallis draconis.”² The parish of Dunning was dedicated to St. Serf, and here he had a cell in which he died.³

¹ Athren, or Airthrey, is in the parish of Logie, which adjoins that of Alva.

² In the immediate neighbourhood of Dunning is a spot called *Dragon's Den*.—(Sinclair's Stat. Acc., vol. xx. p. 439.)

³ Life of St. Serf, in Skene's Chronicles of the Picts and Scots, p. 420.

In the light of many intimations in our early chronicles and records, we may regard it as certain that, before the period of parishes, the monastic institutions of celtic Alba were numerous, and scattered throughout the country. If, therefore, the "families" or conventual bodies in the west of Fife, were established by St. Serf and his followers, and his memory was thus held in reverence in later times by the people belonging to the churches founded on the monastic territories, the term Gilleserf might be applied to the occupants of these lands,¹ or to the men who, like the coarbs and herenachs of Ireland, administered the monastic possessions; just as the *ministri*, who are also addressed in the charter, were the thanes or stewards who managed the demesne lands of the Crown.²

¹ The "Brandanes" of Bute, mentioned by Fordun, a people or tribe on that island, who seem to have been so named from their relation to St. Brendan, the great saint of Bute, and to have lived on the lands of the High Steward as *nativi*, may have been of the same character.—(Scotichronicon, vol. ii. p. 315.) See also Orig. Paroch., vol. ii. p. 210.

² Clackmannan was part of the demesne lands of our early sovereigns, and it may have come into their hands, as in the case of the Boar-Chase of St. Andrews and other monastic territories, at the time when many of the early Celtic institutions became secularised. We know that at least a part of the lands originally granted to St. Regulus, and afterwards secularised, was re-granted to the canons of St. Andrews by Alexander I. and his brother David I., and as we find from the Chartulary of Cambuskenneth that King David conveyed to the monks of Cambuskenneth the church of Clackmannan, with forty acres of land, we may be allowed to conjecture that this also was a restoration, for ecclesiastical purposes, of part of the territory of one of St. Serf's monasteries, the occupants of which were known as his servants or followers, "The Gille-Serfis of Clacmanan."—(Registr. de Cambuskenneth, No. 57).

Besides the grant to the monks of the Isle of May of commonry in his forest of Clackmannan, the king conferred on the canons of St. Andrews the right of taking timber for their building from the same forest.—(Registr. Priorat. S. Andree, p. 183.)

We have later notices, in the public Records, of the Park and Forest of Clackmannan, which continued in the Crown for upwards of two centuries after the time of King David's grant. In 1359 the Sheriff of Clackmannan charged himself with 46s. 8d. for foggage of the forest of Clackmannan (Chamberlain Rolls, vol. i. p. 324); about the same time it is recorded, "Parcus de Clacmannane valuit antea xls., et foresta de Clacmannane etc., valuit c. s., nunc pendunt in manu domini Roberti de Erskyne."—(Acts of the Scottish Parliaments, vol. i. p. 169.)

David II. confirmed "Johanni de Meneteth, et Marie sponse sue, filie et heredi quondam Johannis de Strivilyne militis, illa duo officia, vicecomitatus de Clacmanan, et forestarii foreste ejusdem, que officia dicta Maria in sua viduitate resignavit,

. una cum mansione forestarii, et terris ad eam pertinentibus in dicta foresta, et pascua et pastura duodecim vaccarum et earum sequela trium annorum, sex jumentorum et eorum sequela trium annorum, et sex porcorum fertilium et earum sequela trium annorum, in et per totam dictam forestam, tam de nocte quam de die, annuatim, cum ceteris animalibus in eadem pastis (Transcript in General Hutton's Collections, MS. Adv. Lib.) Robert II., on 23d October 1382, granted a charter to William de Meneteth, son and heir of Mariot of Striulyn, daughter and heir of the late John of Strivelyn, knight, of the lands of Wester Kers and Alveth, in the shire of Stirling, as also the offices of Sheriff and Forester of Clacmanan (The Stirlings of Keir and their Family Papers, by Mr. Fraser, p. 200).

NOTE B.

EXTRACTS FROM THE ACCOUNTS OF THE LORD HIGH TREASURER OF SCOTLAND.

(The King's voyages to the Isle of May.)

1490. Item, on Fryday the xxj May quhen the king past in
a boyt fra Leytht to May, til hiself xx^{ti} angellis . xxiiij li.
1503. Item, the third day of Junij, to ye hermit of May be
the kingis command ix s.
- Item, the said day to the tua botis that tollit the kingis
schip in the Ile of Maij xviiij s.
- Item, to the bote [that] brocht the kingis folkes on
land in Maij v s. ij d.
- Item, to the bote that hed the clerkis of the kingis
chapell to Maij to sing the mes thair xviiij s.
- Item, to the bote that landit the king in Anstrother
that day vij s.
- Item, to Robert Bertoun, marinar, that salit the litill
schip with the king to Maij, be the kingis command,
v Frensch crounis—summa iij lib. x s.
- Item, the third day of Junij the king passit to Maii,
to his offerand thair xxviiij s.
- Item, to the preistes to say thre trentaies messis thair
iij lib.
1503. 3 June. Item, that samyn day in Anstrother,
quhen the king com on land to the preistis of
Anstrother to say ane trentale of messes of Sanct
Nicholass xx s.
- Item, the ferd day of Junij in Craill, to the preistes
thair v lib.

Item, to the kingis offerand thair, at the mess, and on the bred	xxviij s.
Item, that samyn day thairefter, in Sanct Monanes, to the kingis offerand	xiiij s.
Item, to the kingis offerand on the bred thair	xiiij s.
Item, to the preistes and freres thair	xiiij s.
Item, to the preist that sang the mes, be the kingis command	x s.
1505. [6 July]. Item to Johne Merchamestoun to pass to Kingorn Disert and Kyrkawdy, to seik marynares agane the king passing to May	xiiij s.
Item, ye viij day of July to the marinaries of Robert Bertounis schip for viij dayis wages	xij lib.
Item, to other xx marinaris brocht furth of Fyf be Johne Merchamestoun, thair olkis wage	x li.
[9 July]. Item, to ye botemen passand to the schip	ix s.
Item, ye x day of Julij, to an wricht in Maij, of drink- silver	ij s. vj d.
Item, in Maij to the botemen that landit the men furth of schippes	ix s.
Item, ye xj day of Julij, to the boteman that landit the king at the Blaknes	xiiij s.
[29 July]. Item, that samyn day to the king himself in his avn purss, quhen he passit to saill, i ^e Frensch crounis—summa	lxx lib.
Item, to wiffes that passit in to ye schip and wrocht efter scho passit furth in the havin of Leith	ix s.
Item, that day to ye men that rowit the king on burd to the schippes quhen he salyt to Maij	vi s.
Item, the penult day of July to the men that rowit the king fra his schippes to Maij, and to the schippes agane	vij s.
Item, the first day of August, to the Rude preist of Carale be the kingis command	xiiij s.

- Item, that day, to the botemen that rowit the king
fra Carail to Maij, and fra Maij to Carail xxviiij s.
- Item, to Sir Symon ane preist of Caraill, of beleher,
quhair the king dynyt ix s.
- Item, to the botemen that brocht the kingis stuf, and
the maister cuke with the kingis souper fra the
schip to Maij, and fra Maij to the schip agane ix s.
- Item, [that] day, to the heremit of Maij, be the kingis
comand v s. iiij d.
- Item, the secund day of August, to the botemen of
Kingorne to bring the king fra the schip to the
land, and to the schip agane xiiij s.
- Item, the xxij day of August, payit to the Abbot of
Cambuskenneth quhilk he laid down to the men-
strales in the kingis schip quhen scho wes at Maij xxviiij s.
1506. Item, the x day of Julij, in Maij, to the kingis
offerand in his tua candillis, ii French crounis—
summa xxviiij s.
- Item, to the kingis offerand on the bred thair xiiij s.
- Item, to Sir Gilbert Haldane to dispone to the preiste
of Petinweme iiij li.
- Item, to the preist of Maij xx s.
- Item, the penult day of Julij, to the kingis offerand
in Maij xxviiij s.
- Item, that samyn day to the quenis offerand, offerit
be the kingis comand xiiij s.
- Item, that day to the preist of Maij xiiij s.
- Item, that samyn nycht (1 Aug.) in Maij, to the kingis
offerand quhen the king passit on burd to his
schip at evin xiiij s.
1507. Item, the xxv day of August, to the heremit of Maij xiiij s.
- Item, to the botemen that hed in the kingis dynar,
and the cuke to dicht his [mes in] Maij xiiij s.
- Item, to the botemen that hed the king to Maij and
agane to Carail xliij s.

	Item, to ane othir bote that hed the kingis folkis to Maij and agane	ix s.
	Item, the xxvj day of August to the preist of Crail quhair the king lugeit, in belcheir	xxviiij s.
	Item, to the wricht of Maij in drinksiluer	iiij s.
1508.	[8 Mar.] Item, that day to the heremyt of Maij that brocht ane selch to the king	xiiiij s.
	[30 Apr.] Item, to the said Robert (Bertoun) he gaif for ballasting of his schip callit the Lioun quhen the king passit to Maij the zeir bipast	xliij s.
	Item, the last day of Junij to the heremit of Maij	xiiiij s.
	Item, that day to ane bote of Anstrother that hed the king to Maij and agane to Pettinweme	xxviiij s.
	Item, to ane row bote that hed the king about the Isle of Maij to schut at fowlis with the culveryn	xvi d.
	Item, to other thre botes of Pettinweme that hed in the kingis folkes and chanounis, with pairt of lardis of the contree	l s.
	[1 Jul.] Item, to the wricht in Maij in drinksiluer	xiiiij s.
	Item, to the portar of Pettinweme	ij s.
	[2 Jul.] Item, to Thomas Hewch, quhilk passit witht his bote to Maij witht the kingis victales and agane to Leith	iiij li.

(The King's journey to St. Duthac's at Tain.)

1497.	Item [Oct.], passand to Sanct Duthois to the feryar of Dee	xj s. vj d.
	Item, to the piparis of Abirden be the kingis command	xviiij s.
	Item, to the gray freres thair	xl s.
	Item, for the kingis hors met in Abirden, ane nycht	iiiij s.
	Item, at the Kirk of Keth to the gudwif of the housse be the kingis command	xviiij s.
	Item, to the prest that sed mes to the king thair	xvj d.
	Item, to the feriar of Spey	xviiij s.

Item, to the blak freres of Elgin	xiiij s. iiij d.
Item, giffin to the friares of Ardroseir and Cromerti	x s.
Item, to the kingis offerand in Tayn ii demys, ane lew, ane unicorn—summa	iii lib. ii s. ii d.
Item, cummand hame agane, giffin at the tua feryis be the kingis command	xxxvj s.

(The King's Journeys to St. Duthac's, 1504 and 1505.)

1504. Item, the v day of October to Jacob edmanistoun for tursing of the kingis doggis to loch Canmor	xiiij s.
Item, the ix day of November to the botemen of loch Canmor be the kingis command	xiiij s.
Item, that samyn day to ane man that provit the watter of Don before the king	ix s.
Item, that samyn day for tursing of the doggis to Dernway	vii s.
Item, to Peter Crechtoun he gaif be the kingis com- mand to ane blind man in Loch Canmor	v s.
Item, that nycht in Strabogy to the king to play at the cartis, xx frensche crownis, summa	xiiij lib.
Item, that nycht in Dernway to the king to play at the cartis	xx s.
Item, for ane gosehawk at the Rede Castell, v frensche crownis	iii lib. x s.
Item, to ane man of Lord Louetis brocht tua quyk wild geyss to the king	iiij s.
Item, for rashes to the kingis chalmer in Dernway	iiij s.
1505. Item, the xv day of October to the four Italen men- strales and the More tabrouner, to ther hors met	xlvi s.
Item, that samyn nycht to the king to the cartis xx french crownis, and tynt,—summa	xv lib. viij s.
Item, that samyn nycht in Dunnottir, to the chield playit on the monocordis be the kingis command	xviij s.
Item, to the pur folkis at Dunottir be the kingis command	xviij s.

Item, the xvi day of October in Abirdene to Pate Sinclair	xviiij s.
Item, to the wrichtis and masons of Abirdene of drinksiluer	lxi s.
Item, to the piparis of Abirdene be command	xviiij s.
Item, that nycht to the falcineris in Inneroury, the king being in Fintree, to ther expensis	viii s.
Item, the xix day of October to the maddins of Forres that dansit to the king	ix s.
Item, to the maddins that dansit at Elgin, sielike	xi s. vi d.
Item, to the maddins that dansit at Dernway	xiii s.
Item, the xx day of October, in the canonry of Ros, to Johne Goldsmyth for tursing of the organis to Tayn, and hame again	iiij lib.
Item, to ane man of the bischop of Ros gaif ane halk to the king	xxviii s.
Item, to the four Italien menstrales and the More tabrouner, to their hors met	xl s.
Item, to the feryaris of Ardrosier	xiii s.
Item, to Robert Mertoun to pas our the water with the goshalk	x s.
Item, to the Beschop of Ros man of Bridil siluer	xiii s.
Item, in Tayn to the man that beris Sanct Duthois bell	iii s.
Item, to the lard of Balnagownis harper, be command	xiii s.
Item, the xxvii day of October to ane man to pas to lord Forbes with the kingis writingis	v s.
Item, to the nuris of Dernway be command	xxviiij s.
Item, to the feryaris of Ardrosier cumand hame again	x s.
Item, the xxix day of October to the feryaris of Spey	ix s.
Item, that samyn nycht in Strathbolgy to the menstrales and the More to ther hors met	xiii s.
Item, the samyn day to Alexander Law falconer to pas to Finlater for ane halk	vii s.

Item, the first day of November to the piparis in Abirdene	xxviii s.
Item, payit to Martin bailze he laid down to ane wif in Innerowry quhar the king baytit	xiii s. ii d.
Item, to the said Martin he gaif to pur folkis ther	ii s.
Item, to him he gaif for mending of Johne Rouches sadil in Aberdene	xii d.
Item, to the said Martin he laid down to ane bote in fraucht at the ferry of Ardrosier with the kingis bed, sadilis and childes	iii s. id.

(The King's journey to St. Ninian's at Whithorn.)

1504. Item, the xxij day of Julij in Dumbertane to Sir Andro Makbrek	xl s.
Item, the xx day of Julij to Sir Andro to dispo	xx s.
Item, that day to the kingis offerand on Sanct James bred	xiiij s.
Item, to the kingis offerand at the hie mes	xiiij s.
Item, to the blak freris thair	xx s.
Item, the xxvj day of Julij in Eliotstoun to the kingis offerand in the new college	xiiij s.
Item, to the preistis thair	xx s.
Item, the xxvij day of Julij in Air to ye blak freres	xiiij s.
Item, the xxviiij day of Julij to the kingis offerand in our lady kirk of Kile	xiiij s.
Item, to Sir Andro Makbrek to dispo thair	v lib.
Item, that samyn day to him to the gray freres of Air	xxviiij s.
Item, the xxix day of Julij to the monks of Cross- raguell	xx s.
Item, the penult day of Julij in Glenluss to Sir Andro Makbrek	xx s.
Item, the last day of Julij in Quhithern to Sir Andro to dispo	v lib.
Item, to the kingis offerand in the kirk in diuerss places, iiij Frensche crounis—summa	lvj s.

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Item, to the kingis offerand in the chapell on the hill	xiiij s.
Item, to preistis thair, fra the lady maistres	xiiij s.
Item, that samyn day to the freres of Wigtoun	xiiij s.
[August]. Item, the secund day of August to the monks of Dundranane	xx s.
Item, the thred day of August to the freres of Drum- freiss	xiiij s.
Item, the ferd day of August to Sir Andro Makbrek to dispone	xl s.
Item, the vij day of August to the kingis offerand in the corsskirk of Peblis	xiiij s.
Item, to the preistis thair	iiij lib.
Item, the viij day of August to the kingis offerand in Sanct Katrines of the oly well	xiiij s.
Item, the ix day of August to the kingis offerand in Lestallrig	xiiij s.

APPENDIX TO PREFACE.

I.—PROCEEDINGS relative to the CLAIM of the ABBOT and CONVENT of READING on the PRIORY of the ISLE of MAY.—1293-1292.

Placitum abbatis de Rading de prioratu de May.—10th February 1292.¹

Frater Johannes de Sottone monachus de Radingis et magister Hugo de Staunforthe clericus asserentes se esse procuratores et actornatos Willelmi Abbatis de Redingis proferunt quoddam scriptum procuratorium in hec verba :—

VNIERSIS sancte matris ecclesie ad quorum noticiam peruenerit hec scriptura Willelmus permissione diuina abbas monasterii Radingensis et eiusdem loci conuentus vnanimis salutem in omnium saluatore. Ad petendum et recipiendum prioratum nostrum de May in Scocia seu possessionem eiusdem cum omnibus et singulis ad dictum prioratum pertinentibus, seu ad petendum et recipiendum residuum pecunie dudum conuente pro eodem vna cum omnibus fructibus et prouentibus de eodem prioratu perceptis, ac etiam ad transigendum componendum et ad regiam confirmacionem super ipsa transaccione seu composicione per nos facienda, inpetrandum, et eidem consenciendum ac dictum negocium nomine nostro et ecclesie nostre Radingensis prout nobis melius videbitur expedire fideliter terminandum, dilectos nobis in Christo fratrem Johannem de Sutton commonachum domus nostre et magistrum Hugonem de Staunford clericum nostrum presencium portitores, nos-

¹ *Acts of the Parliaments of Scotland*, vol. i. p. 90, where a portion of the Roll is given in facsimile.

tros ordinauimus facimus et constituimus procuratores seu actornatos per presentes. Dantes eisdem generalem potestatem et mandatum speciale nomine nostro et ecclesie nostre Radingensis omnia et singula premissa expediendi, et ad curiam domini nostri regis Anglie illustris appellandi et appellacionem ipsam prosequendi et omnia alia faciendi, per que dictum negocium legitime poterit expediri Ratum et gratum habentes et habituri quicquid dicti procuratores nostri fecerint in premissis. Hoc idem omnibus et singulis quorum interest, tenore presencium significamus. In cuius rei testimonium presentibus sigilla nostra apposimus. Datum in capitulo nostro Radingensi sextodecimo kalendas Februarii anno Domino M^o. cc^o. nonogesimo secundo.

Et preterea protulerunt quamdam petitionem de prioratu de May que quidem peticio attachiata est huic rotulo. Et preterea in fine parlamenti requisitum fuit a predictis procuratoribus et actornatis si parati essent soluere domino episcopo Sancti Andree mille et centum marcas sterlingorum quas idem episcopus soluerat Roberto nuper abbati de Radingis et eius procuratoribus seu actornatis. Qui dixerunt quod ad aliquam solucionem faciendam eidem episcopo de aliqua summa pecunie huc missi non fuerunt nec ad hoc se obligare voluerunt et supplicauerunt domino regi quod peticio ipsorum in eodem statu quo nunc est remanere posset usque ad proximum parlamentum ut interim consulere possint abbatem de Radingis et dominum regem Anglie et licet ad proximum parlamentum venire non possent quod propter hoc non occasionarentur usque ad aliud parlamentum sequens.

PETICIO ABBATIS.

A nostre seigneur le rey de Escose, e, a soun counsail, mustrent le abbe et le couent de Redinges ke come la mesone nostre seigneur le rey de Engleterre de Redyngis par le bon rey Daui de Escocce fust feffe, e, enamonee, de la priourete de May en Escocce, of tote les apurtenaunces, ke valent per, an, quatre cent mars, ou plus. fesant, en mesme le lev, le seruice deu pour lui e les almes ses auncestres, e ses successurs, pour nefe moynes, de la mesone de Redinges auant dite, mesme cele priourete lour est aloingne per la folie e vne sote vente ke le Abbe Robert lour

predecessur, e vne partie des autre moynes ke furent de sa couyne ke poer ne aveient la chose vendre ne aloigner de issi come ceste vente fust fete, encontre le gre e lassent des eignes, e plus sages de la mesoun, e, mement, encontra lassent, nostre seigneur le rey de Engleterre patroun e avowe de la mesone de Redinges avaunt dite, e encontre lassent, le rey Descose patroun, e avowe de la mesone de May, com a cel tens, rey de Escoce ne avoit, e encountre deu, e tote resoun feisent, a Williame Euesk de Saint Andreu, ke coe est, pour m^l. libris des queus il ne ad paie a celui Robert, fces ke. cc. lib. quatorze mars mains la quele vente fust fete, a le avaunt dit euesk ki poer ne avoit la chose achater par la resoun, qe a cel tens il fev chef gardein du reaume Descoce e sermente de garder le reaume, e le estat le rey ke fust a venir, saunz blenusement, e checune manere de aniemisement e par la resoun ke le reaume Descoce, adunk feu saunz rey, por le quel fet, le avaunt dit abbe Robert est deposee, e ceux de sa covine mis en destresse e en garde. De autre part prient lavaunt dit abbe et le covent de Redingis nostre seigneur le rey Descoce, e, soun counsail ke rendev lor saient les fruz, e les issues de lavaunt dite priourete en le mentens ke amountera quatre annes entrement le iour de Palmes ke prochein, vendra, de issi com prest sunt a fere e le avaunt dit euesq quauk il fere deyuent par resoun e par le agard nostre seigneur le rey Descoce, e soun conseil de ceste choses prient lavaunt dit abbe, e, soun couent nostre saigneur le rey de Escoce e, soun conseil qe, pite lor preingne de tel fet e ke il voilent mettre, tel remedi e tel counsail, ke la mesoun nostre seigneur le rey da Engleterre, e la sowe, ne seit issinc descrite e lor amone destrue.

Rex Scotiæ citatur ad respondendum super appellatione abbatis Rading.¹

Rex et superior dominus regni Scotie, dilecto et fideli suo Johanni eadem gracia regi Scotie illustri salutem, Fratre Alano de Eston et magistro Hugone de Staunford procuratoribus sive attornatis religiosorum virorum abbatis et conventus monasterii Rading quod de elemosinis progenitorum nostrorum regum Anglie et nostris est fundatum, exponentibus accepimus, quod cum celebris memorie dominus David

¹ *Rotuli Scotiæ*, i. p. 19.

quondam rex Scotie, predecessor vester, monasterium predictum et monachos ibidem tunc Deo servientes et successores suos de prioratu de May cum pertinentiis diocesis Sancti Andree infra regnum vestrum per cartam suam in liberam puram et perpetuam elemosinam feofasset, ita videlicet quod iidem monachi et successores sui, prioratui predicto per novem de commonachis suis sacerdotibus pro anima prefati regis David, et animabus predecessorum et successorum suorum regum Scotie divina celebrantibus, imperpetuum facerent deserviri, et prefati monachi successoresque sui prioratum predictum cum omnibus suis pertinentiis per feoffamentum huiusmodi semper pacifice tenuissent, quousque quidam Robertus de Burghgate nuper abbas monasterii predicti, predecessor predicti abbatis, prioratum predictum, dissentiente majore et saniore parte conventus sui, nobisque inconsultis, venerabili patri Willelmo episcopo Sancti Andree alienavit, in nostri preiudicium, et exheredationem dicti monasterii manifestam. Cumque iidem procuratores sive attornati ad vestram presentiam accesserint, et vos instanter et pluries requisierint quod ipsos in iure predictorum abbatis et conventus curaretis audire, et super petitione sua quam faciebant de prioratu predicto cum pertinentiis sibi facere jus et justitie complementum, offerentes se paratos docere de predicto jure ipsorum abbatis et conventus in forma debita coram vobis, vos habito processu diutino super premissis inter partes memoratas coram vobis, pretextu cujusdam appellacionis conficte ab audientia vestra per prefatum episcopum ad sedem apostolicam interjecte, cui minus provide ut dicitur detulistis, in ipso negotio ulterius procedere non curantes, eisdem procuratoribus sive attornatis audientiam in hac parte contra justitiam denegastis, propter quod iidem procuratores seu attornati nomine predictorum abbatis et conventus a juris defectu seu justitie denegatione, a vobis ad nos ut ad superiorem ipsius regni Scotie dominum appellarunt, petentes et supplicantes per nos in vestri defectum sibi justitiam exhiberi, juxta quod ratione superioritatis domini quod in eodem regno habemus ad nos dinoscitur pertinere. Cum igitur justa petentibus non sit denegandus auditus, et in exhibenda justitia sumus omnibus debitores, vos adjornamus quod sitis coram nobis, a die sancti Martini proxime futuro in xv. dies ubicunque tunc fuerimus in Anglia responsurus predictis abbati et conventui super premissis, et

facturus et recepturus quod justum fuerit, quem diem eisdem abbati et conventui assignavimus coram nobis ad faciendum et recipiendum similiter in eisdem quod justitia suadebit.—In cuius, etc.

T. R. apud Dunton secundo die Septembris [1293].

Post recapitulationem literarum predictarum mandatur vicecomiti Northumbrie quod eas deferat regi Scocie coram testibus, etc., ut antea in similibus.

Placita coram domino rege apud Cestriam, de termino pasche, anno regni regis Edwardi filii regis Henrici, xxiii. [rot. 21d.¹]

Preceptum fuit vicecomiti cum ex gravi querela Fratris Alani de Eston et magistri Hugonis de Staunford procuratorum seu attorneyum religiosorum virorum abbatis et conventus monasterii Radyng, quod de elemosinis progenitorum regis, regum Anglie et regis est fundatum, nuper acceperat rex, quod cum celebris memorie dominus, David quondam rex Scocie, monasterium predictum, et monachos ibidem tunc Deo seruientes, et successores suos, de prioratu de May cum pertinentiis dyocesis Sancti Andree infra regnum Scocie per cartam suam in liberam puram perpetuam elemosinam feofasset, ita videlicet quod iidem monachi et successores sui prioratui predicto per nouem de commonachis suis sacerdotibus pro anima prefati regis David et animabus predecessorum et successorum suorum regum Scocie diuina celebrantibus imperpetuum facerent deserviri, et prefati monachi dicti monasterii successoresque sui prioratum predictum cum omnibus suis pertinentiis per feoffamentum huiusmodi semper pacifice tenuissent, quousque quidam Robertus de Burghgate nuper abbas monasterii predicti, predecessor predicti abbatis, prioratum predictum, dissenciente maiore et saniore parte conventus sui, regeque inconsulto, venerabili patri Willelmo episcopo Sancti Andree alienauit, in Regis preiudicium et exheredacionem dicti monasterii manifestam. Cumque iidem procuratores seu attorney ad presentiam dilecti et fidelis Regis Johannis regis Scocie accesserint et ipsum instanter et pluries requisierint quod ipsos iniurias ipsorum abbatis et conventus curaret audire, et super petitione sua quam faciebant de

*Northumbria
Scocia.*

¹ Orig. Record Office, London.

prioratu predicto cum pertinenciis sibi facere ius et iusticie complementum, offerentes se paratos docere de predicto iure ipsorum abbatis et conuentus in forma debita coram eodem rege. Idem rex habito processu diutino super premissis inter partes memoratas coram eo, pre-textu cuiusdam appellacionis conficte ab audientia sua per prefatum Episcopum ad sedem apostolicam interiecte, eidem appellacioni minus proinde defferens vt dicitur, et in ipso negotio vlterius procedere non curans, eisdem procuratoribus seu attornatis audientiam in hac parte contra iusticiam denegauit, propter quod iidem procuratores seu attornati nomine predictorum abbatis et conuentus, a juris defectu seu iusticie denegacione, a prefato rege ad regem vt ad superiorem ipsius regni Scocie dominum appellarunt, petentes et supplicantes per regem in sui defectum sibi iusticiam exhiberi, iuxta quod ratione superioritatis domini quod in eodem regno habet rex ad se dinoscitur pertinere. Cum igitur prefatum Johannem regem Scocie per literas regis quas ei per vicecomitem Rex mandauit adiornauitque rex quod esset coram rege in quindenam sancti Martini, et eciam in octabis sancte Trinitatis ultimo preteritis vbicunque etc. responsuri super premissis prefatis abbati et conuentui, quibus eosdem dies assignauit rex coram se ad faciendum et recipiendum similiter in eisdem quod iusticia suaderet ; propter quod preceptum fuit vicecomiti quod literas regis predictas in propria persona sua prefato regi defferret et presentaret, sufficienti testimonio secum adhibito, et qualiter hoc precepto etc. scire fac. regem in octabis sancte Trinitatis predictis, per literas suas distincte ac certificaret et aperte. Et vicecomes mandauit quod ad prefatum regem Scocie apud Lanark die Mercurii in festo sancte Scolastice virginis accessit, et per testimonium Johannis Comyn Alexandri de Balliolo Hugonis de Euere et Walteri de Camhowe tradidit et liberauit ipsi regi Scocie breue regis quod sibi inde venit, qui coram rege ad predictas octabas sancte Trinitatis venire non curauit ; propter quod tercio duxit rex prefatum regem Scocie coram se adiornandum per breue regis quod vicecomiti misit rex eidem regi Scocie ex parte regis deferendum ; propter quod iterum preceptum fuit vicecomiti quod in propria persona sua accederet ad regem Scocie predictum, et breue regis predictum de adiornando ipsum coram rege, hic scilicet a die Pasche in vnum mensem, sub testi-

monio fidedignorum ad hoc idoneorum ei sine dilatione defferret presentet traderet et liberet. Et modo predictus Johannes rex Scocie solempniter vocatus non venit. Et vicecomes mandauit quod accessit apud Scone die Lune in crastino Pasche et in presencia Alexandri de Cheswyk Gerardi de Wesebrig Roberti de Creswell et Ade de Rowe tradidit et liberauit predicto domino Johanni regi Scocie breve domini regis Edwardi illustris regis Anglie iuxta tenorem in brevi contentum etc. Igitur preceptum est vicecomiti quod in propria persona sua accedat ad regem Scocie, et breve domini regis Anglie quod quarto ei mittitur de adiornando predictum regem Scocie quod sit coram domino rege Anglie a die sancti Michaelis in vnum mensem proximo futurum sub testimonio fidedignorum ad hoc idoneorum defferet presentet et liberet et qualiter etc. scire faciet Regem ad prefatum terminum. Mandatum est etiam regi Scocie per breue domini regis Anglie quod ostenderet ad prefatum terminum quare non fuit coram domino rege Anglie in quindena sancti Martini, nec eciam in octabis sancte Trinitatis, nec eciam a die Pasche in vnum mensem vltimo predictum sicut adiornatus fuit Et quod presumitur per permissa etc. quod processus aliquis super premissis habitus fuit coram rege Scocie ante appellacionem predictam etc. mandatum est predicto regi Scocie, quod habeat ad prefatum terminum recordum et processum predicta cum omnibus ea tangentibus etc. vt inspectis etc. fieri faciat dominus rex quod iustum fuerit etc.

II.—GIFT by WILLIAM, BISHOP of ST. ANDREWS, to the CANONS of ST. ANDREWS of an ANNUAL PENSION of SIXTEEN MARKS, formerly payable by the PRIORY of MAY to the MONASTERY of READING, dated 1st July 1318.¹

UNIVERSIS sancte matris ecclesie filiis presentes litteras inspecturis, Willelmus miseracione diuina Sanctiandree episcopus salutem in Domino, Ad vniuersitatis vestre noticiam volumus peruenire quod cum omne

¹ Orig. Denmylne Charters, Adv. Lib. (15, 1, 18.)

jus monasterii de Reddyngis in Anglia quod habuit in prioratu de May et de Petynwem, in monasterium Sancti Andree omnimodo sit translatum, Dictusque prioratus predicto monasterio de Reddyngis annuam pensionem sexdecim marcarum antiquitus solebat persolvere. Auctoritate episcopali ordinamus, de consensu religiosi viri domini Martini nunc prioris eiusdem prioratus, quod dicta pensio annua monasterio Sancti Andree de dicto prioratu de cetero persoluatur, ad duos cuiuslibet anni terminos, medietas videlicet ad festum sancti Martini in hyeme, et alia medietas ad festum Pentecosten, ad vsum pitancie canonicorum predicti monasterii Sancti Andree annuatim specialiter deputanda. In cuius rei testimonium sigillum nostrum presentibus est appensum, Datum apud Sanctum Andream in capitulo nostro die Jouis proxime post octavas apostolorum Petri et Pauli anno Domini M° CCC° octuadeximo.

III.—OBLIGATION by HENRY, BISHOP of ST. ANDREWS, for
PAYMENT to the CANONS of ST. ANDREWS of £20 out
of the SEQUESTERED FRUITS of the PRIORY of MAY,
dated 27th January 1415.¹

PATEAT vniuersis per presentes, nos Henricum miseratione diuina episcopum Sanctiandree firmiter obligari venerabilibus et religiosis viris priori et conuentui ecclesie nostre cathedralis Sanctiandree quod ipsi erunt fideliter persoluti per nos, de viginti libris vsualis monete Scocie, de fructibus sequestratis prioratus de Maya, infra sex menses pacificam possessionem primi et immediati pacifici prioratus eiusdem immediate sequentes. Causa solucionis viginti librarum currentis monete Scocie tempore sequestracionis fructuum dicti prioratus nomine pensionis facte per dictos venerabiles religiosos viros priorem et conuentum religiosis et discretis viris domino Willelmo Nory et domino Jacobo de Haldenston canonicis dicte cathedralis ecclesie nostre Sanctiandree, contendentibus super predicto prioratu de Maya. In cuius nostre obligacionis

¹ Orig. Denmylne Charters, Adv. Lib. (15, 1, 18.)

fidem et testimonium, presentes literas sigilli nostri munimine duximus roborari, apud Sanctum Andream vicesimo septimo die mensis Januarii anno Domini millesimo quadringentesimo decimo quinto.

IV.—ANNEXATION of the PRIORY of PITTENWEEM to the ARCHBISHOPRIC of ST. ANDREWS.—1472.¹

SIXTUS episcopus, etc. Ad perpetuam rei memoriam, Uniuersalis ecclesie regimini, licet immeriti, disponente domino, presidentes, ad ea libenter intendimus, per que ecclesiis, presertim metropolitanis insignibus, ac eis presidentibus personis, quas in partem sollicitudinis pastoralis evocavit Altissimus, ne susceptæ dignitatis decus rerum defectus obnubilet, de congrue provisionis auxilio succurratur. Dudum felicis recordationis Paulus papa secundus, predecessor noster, Prioratum de Petyveyne, sive de Maya, ordinis Sancti Augustini, Sancti Andree diocesis, cum omnibus iuribus et pertinentiis suis, ex certis tunc expressis causis, mense Archiepiscopali, tunc Episcopali, Sancti Andree, ad vitam dumtaxat venerabilis fratris nostri Patricii Archiepiscopi Sancti Andree uniri annecti et incorporari mandavit, certo desuper executore demandato; ac voluit quod, cedente vel decedente ipso Patricio Archiepiscopo, tunc Episcopo, unio, annectio et incorporatio predictæ dissolute forent, ipseque prioratus in pristinum statum reverteretur, et per eandem dissolutionem vacare censeretur eo ipso, prout in litteris ipsius predecessoris desuper confectis plenius continetur. Et deinde, sicut exhibita nobis nuper pro parte dicti Patricii Archiepiscopi peticio continebat, earundem litterarum executor predictus ad illarum executionem procedens, earum forma servata, unionem annexionem et incorporationem fecit antedictas, ipseque Patricius Archiepiscopus tunc Episcopus illarum vigore, dicti prioratus iuriumque et pertinentiarum predictorum possessionem extitit assecutus, ac illam ex tunc tenuit et possedit, prout tenet et possidet de presenti pacifice et quiete. Cum autem sicut eadem peticio subiungebat, pro eo quod nos nuper ex certis rationabili-

¹ Theiner, *Vetera Monumenta Hibernorum et Scotorum Historiam Illustrantia*, p. 468. Romæ, 1864.

bus causis, ecclesiam Sancti Andree in Metropolitanam totius regni Scotie duximus erigendam, quod non solum ipse Patricius sed etiam successores sui Archiepiscopi Sancti Andree, qui pro tempore erunt, iuxta archiepiscopalis dignitatis decentiam maiora onera et expensas perferant, quam ante erectionem predictam perferre soliti forent, presertim in retinendo secum unum Episcopum, qui eis in regimine et administratione Archiepiscopalis iurisdictionis suffragetur, ac suffraganeos et provinciam suam Archiepiscopalem cum decenti numero servitorum visitet, habeatque mensa Archiepiscopalis predicta redditus suos in diversis locis regni prefati, et pro illorum defensione necesse sit varios perferre labores, speretque prefatus Patricius Archiepiscopus, quod si unio, annexio et incorporatio predictae in perpetuum extenderentur, successores sui predicti ex redditione dicti prioratus, pro perferendis oneribus predictis aliquod reciperent sollevamen: ac propterea pro parte dicti Patricii Archiepiscopi asserentis, quod dictus prioratus conventualis non est, et cellula seu cappella ecclesie prefate nuncupatur, et quod illius fructus redditus et proventus centum librarum sterlingorum secundum communem estimationem valorem annum non excedunt, fuit nobis humiliter supplicatum, ut unionem, annexionem et incorporationem predictas in perpetuum extendere, aliasque in premissis eorundem successorum suorum necessitati huiusmodi opportune consulere de benignitate apostolica dignaremur. Nos qui dudum inter alia voluimus, quod petentes beneficia ecclesiastica aliis uniri, tenerentur exprimere verum valorem beneficii, cui unio fieri peteretur, alioquin unio non valeret, et quod semper in unionibus commissio fieret ad partes, vocatis quorum interesset, et idem voluimus, observari in confirmationibus unionum iam factarum, fructuum, reddituum et proventuum pro expresso haberi volentes, huiusmodi supplicationibus inclinati, litteras predictas predecessoris prefati, et illarum vigore factas unionem, annexionem et incorporationem predictas de dicto prioratu dicte mense, auctoritate apostolica tenore presentium in perpetuum extendimus et prorogamus, ac volumus et eiusdem Patricii Archiepiscopi successoribus, qui pro tempore erunt, Archiepiscopis S. Andree prefata auctoritate concedimus, quod ipsi successores perpetuis futuris temporibus, dicti prioratus, iuriumque et pertinentiarum predictorum corporalem pos-

sessionem propria auctoritate continuare, et eiusdem prioratus fructus redditus et proventus, in suos et mense usus et utilitatem convertere, ac perpetuo retinere possint, cuiusvis licentia super hoc minime requisita, in omnibus, per omnia, perinde ac si predecessor prefatus prioratum ipsum prefate mense non ad vitam dicti Patricii Archiepiscopi, sed perpetuo dicte mense uniri annecti et incorporari mandasset, et illarum vigore prioratus ipse eidem mense non ad vitam dicti Patricii dumtaxat, sed perpetuo canonice unitus annexus et incorporatus fuisset, decernentes ex tunc irritum et inane, si secus super hiis a quoquam quavis auctoritate scienter vel ignoranter contingeret attemptari. Non obstantibus eiusdem predecessoris et nostra voluntate predictis, ac constitutionibus et ordinationibus apostolicis, nec non monasterii, vel alterius loci regularis, a quo forsán prioratus ipse dependeat, et illius ordinis iuramento, confirmatione apostolica, vel quavis alia firmitate roboratis statutis et consuetudinibus, ac omnibus illis, que idem predecessor in dictis litteris voluit non obstare, ceterisque contrariis quibuscumque Proviso quod propter prorogationem et extensionem predictas, dictus prioratus debitis non fraudetur obsequiis, sed illius congrue supportentur onera consueta. Nulli ergo etc. nostre extensionis, prorogationis, voluntatis, concessionis et constitutionis infringere etc. Si quis etc. Datum Rome apud Sanctum Petrum anno etc. Millesimo CCCC. LXXII. undecimo kal. Januarii, Pontificatus nostri anno secundo.

V.—PRECEPT by JAMES, COMMENDATOR of ST. ANDREWS, for citing JOHN, PRIOR of PITTENWEEM, to appear in the Chapter-House of St. Andrews, and make due obedience to the COMMENDATOR as his SUPERIOR, dated 15th March 1549.¹

JACOBUS permissione diuina prioratus monasterii Sanctiandree commendatarius perpetuus, Johannes Wynrame sacre theologie professor

¹ Orig. Denmylne Charters, Adv. Lib. (15, 1, 18.)

eiusdem canonicus et supprior, David Guthre eiusdem etiam monasterii tercius prior, prefatique domini commendatarii coniunctim et divisim ad officium subscriptum commissarii specialiter constituti, Suppriori prioratus de Pettynweym alias insula vocati Maya, seu cuicunque alteri canonico dicti prioratus de Pettynweyme seu Sanctiandree super executione presentium debite requisiti salutem, Vobis et vestrum cuilibet stricte percipiendo mandamus, sub pena inobediencie et suspensionis a diuinis sentencie late in his scriptis, visis presentibus, quatenus citetis legitime venerabilem virum dominum Joannem Rowll priorem dicti prioratus de Pettynweyme primo 2º 3º, et peremptorie, vnico tamen contextu pro triplici edicto, quem nos tenore presentium citamus quod compareat coram nobis seu nostris deputatis pluribus aut vno in loco capitulari Sanctiandree, tercio die juridico citationem vestram proxime et immediate sequentem, hora intermedia ad decimam aut merediem aut eocirca ad faciendum et prestandum debitam obedienciam nobis, tanquam suo superiori, iuxta tenorem primeve erectionis et foundationis dicti prioratus de Pettynweyme, ac regulam diui Augustini, sub pena suspensionis a diuinis, et aliis censuris ecclesiasticis, quas incurrere potest, seu poterit ex iuris canonici dispositione et regule predicte. Et presentes debite executas et indorsatas earundem latori reddatis. Datum sub sigillo secreto capituli nostri apud dictum nostrum monasterium Sanctiandree, xv^{to} die mensis Martii, anno Domini I M vº xl nono.

Decimo sexto die mensis Martii, anno quo supra, ego dominus Willelmus Wilson, canonicus monasterii Sanctiandree, suprascriptum venerabilem patrem dominum Joannem Rowll, priorem de Pettynweym personaliter apprehensum, infra ecclesiam parochialem sancte Trinitatis, intra ciuitatem Sanctiandree, secundum tenorem presentium citaui coram magistris Waltero Fethe, Joanne Todrik, notariis publicis, Joanne Clerk et diuersis aliis.

Ita est dominus Willelmus Wilson executor presentium manu sua.

VI.—CHARTERS of ALIENATION, and other DEEDS
relating to the PRIORY of MAY or PITTENWEEM.

I.—CHARTER granting the ISLE of MAY to PATRICK LERMONT of
Dersy, 30th January 1549.¹

Vniuersis et singulis Sancte matris ecclesie filiis, ad quorum noticias presentes littere peruenerint, Johannes permissione divina Monasterii de Pettinweme prior, ordinis canonicorum regularium Sancti Augustini, Sanctiandree diocesis, Salutem in omnium Salvatore, Quia salubriter per tres huius Regni Status parliamenti alias congregati ad publice politie in hoc regno incrementum, Et reddituum ecclesiasticorum stabilem et firmam augmentationem Statutum et Ordinatum sit, vt prelati huius regni, et ecclesiastice persone, predia et agros suis prelatis et ecclesiis incorporata, ad vtilitatem earundem, colonis et aliis personis eiusdem possessionibus ad effectum suprascriptum vti volentibus, in Emphyteosim locare seu infeodare possint, Cuius consideratione et intuitu, Noveritis nos, cum consensu et assensu nostri conuentus de Pettynweme ad hoc capitulariter congregati, vtilitateque dicti nostri monasterii pensata et considerata, Ac diuersis formis tractatibus et solemnitatibus de iure debitis, et in alienacione rerum ecclesiasticarum immobilium, seu in Emphyteosim concessione interuenire consuetis, prehabitis, pro incremento polcie et certa stabili annuorum reddituum prefati nostri monasterii perpetuis futuris temporibus augmentatione, Et ut deserte et inculte possessiones eiusdem ad culturam redigantur, Etiam pro certis summis pecuniariis per nos et conuentum nostrum in pecunia numerata receptis, Ac in usum et utilitatem nostros, et nostri monasterii conuersis, Pro continua defensione prefati nostri monasterii, in maritimis regni oris siti, et pericula veterum nostrorum Anglie hostium, marinas inuasiones inductas per classes nauales subeuntis, Eoque intuitu etiam, quod terre subscribe, Insula de Maya nuncupata undique mare vasto circumfuse, et procul a nobis site, parum aut nihili certi prouisionis red-

¹ Registr. Chart. de Pittenweem, p. 241.

dere nobis ac nostro monasterio ante hac annuatim solite erant, cum seu belli, seu guerrarum tempore, huic regno quovis inuasionem indicto ab hostibus occupari consueta, cum nobis nostroque monasterio antea ferme inutilis et sterilis possessio semper fuerat, Idcirco ut pro incerto et dubio proficuo, certum annuum redditum, certosque prouentus in futurum eidem monasterio nostro inde acquiramus, Et pro destructe inibi ecclesie ad peregrinorum receptionem, ac sacellani sustentationem debita reparacione procurandas, In augmentationemque annuatim rentalis eiusdem, singulis annis ad Summam quadraginta solidorum plusquam unquam annuatim respectiue, potissimum interruptione per guerras, nobis successoribusque nostris frequenter prestari solite, quominus dictis terris seu Insula aut earum sponte nascentibus proficuis gaudere aut vti poteramus, siue etiam de presente valeamus, persolvere continuo aut respondere consueuerunt. Et desuper mature in prudentum consiliis, et fratrum nostrorum auisamento consultant, huius modi certitudinem annui proficui suprascripti annorum inutilium in certitudinem et sterilitate rationibus suprascriptis considerata superescrescentiam, Si que unquam in hominum memoria fuerit ultra valorem summarum supra ac infrascriptarum compensari decernentes, Unanimi consensu et assensu, dedisse et consensuisse, et ad feodifirmam seu emphiteosim perpetuam dimisisse, Et hac presenti carta nostra confirmasse, nec non per presentes dare, concedere, et ad feodifirmam seu emphiteosim dimittere, et hac presenti carta nostra confirmare, honorabili viro Patricio Lermontht de Dersye, ac preposito ciuitatis Sanctiandree, ac heredibus suis, procreatis seu procreandis, quibus forte deficientibus, propinquioribus agnatis, et legitimis heredibus masculis dicti patricii quibuscunque, Totam et integram predictam Insulam de Maya, in mari et ora orientalis partis aque de Forth, infra vicecomitatum de Fyff, nunc vastam, et vniuersis bestiis, seu cuniculis in quibus proficua eiusdem percipiuntur et consistere solebant spoliata, Cuniculariis in eadem consistentibus ut apparet irrecuperabiliter destructis desertam, et ex incursionibus ac insultationibus Anglorum, veterum inimicorum desolatam, Cuius rei causa, in temporibus belli nulla fit prestatio mercedis, inhabitatio vel cultura Tenendum et habendum totam et integram predictam Insulam de Maya, cum iuribus pertinentiis et piscariis prefatis, Patricio Lermonth, et heredibus suis

supradictis, de nobis et successoribus nostris in feodifirma et emphiteosi, ac hereditate, inperpetuum pro ut iacet in longitudine et latitudine per omnes rectas metas suas antiquas et diuisas, In domibus, edificiis, cum jure patronatus, donatione, et aduocatione ecclesie inibi site, donandi vel presentandi unum capellanum, pro diuinis celebrandis in dicta ecclesia, pro veneracione reliquiarum ac sepulcorum Sanctorum infra dictam insulam sepulcorum, Et pro receptione peregrinantium et suarum oblationum, prout solitum erat temporibus retroactis, et spatio annorum immo intra memoriam hominum cursorum, Cum stationibus et portis omnibus et singulis in dicta insula pro nauibus et nauculis et cymbis onustis vel inonustis, cum earum bonis recipiendis, cum cunniculis cunniculariis columbis et columbariis, boscis et planis, moris, maresiis, viis, semitis, aquis, stagnis, riulis, lacubus, pratis, pascuis et pasturis, molenadinis ad granorum molacionem, vento, aquave circumagi solitis, cum eorum multuris et sequelis, aucupacionibus, venacionibus, piscationibus, carbonariis, petariis, hortis, pomeriis, veridariis, lapicidiis, lapide et calce, nemoribus, virgultis, genestis, cum curiis et earum exitibus, amerciamentis, bludwytis, herioldis, ac mulierum merchietis: Cum libero introitu et exitu: Cum nauibus, nauculis et cimbis, in portis dicte insule. Et jura que per nauium et cymbarum gubernatores debita leuari poterunt, sibi et suis heredibus leuanda et exigenda, et eorum vsibus applicanda, ac cum omni pastura solita et consueta, Necnon cum omnibus et singulis aliis juribus, libertatibus, commoditatibus, proficuis, et aisiamenis, ac iustis suis pertinenciis quibuscunque, tam non nominatis, quam nominatis, tam subtus terra quam supra terram, procul et prope, ad predictam insulam et terras cum pertinentiis spectantibus, seu iuste spectare valentibus quomodolibet in futurum, adeo libere, quiete, plenarie, integre, honorifice, bene, et in pace, in omnibus, et per omnia sicut aliquae terre ecclesiastice in feodifirma seu emphiteosi dantur seu conceduntur, aut dari et concedi poterunt qualitercunque in futurum; Sine retinemento, reuocatione, contradictione, impedimento, aut obstaculo quocunque, abjiciendo a nobis et successoribus nostris omne ius et iuris titulum, exceptis nomine et jurisdictione monasterii nostri de Maya inde sic nuncupari soliti, in signum superioritatis eiusdem insule perpetuis futuris temporibus, et aliis iuribus seruitiis et redditibus inferius annotatis,

Reddendo inde annuatim dictus Patricius, heredesque sui predicti, nobis et successoribus nostris ac officiariis dicti monasterii, octo libras vsualis monete regni Scotie, nomine proficui ante presentem infeodationem, de dicta Insula quod percipi potuit, Unacum summa quadragenta solidorum eiusdem monete, tanquam vtilem et certam augmentationem firme siue proficui predecessoribus nostris, aut nobis, aut nostro monasterio inde peruenire soliti. Sic quod annui redditus huiusmodi certitudo superexcrecentia incertorum proficuorum eiusdem pro causis suprascriptis subinde superuenientibus, et omne commodum eiusdem insule monasterio nostro nonnullis annis penitus auferentibus, et tollentibus, super excrecentia si que vlla ex hominum memoria deprehendi vel de preterito vel in futuris poterit expensat. Et sic quod in euidentem nostri monasterii vtilitatem presens infeodacio certissime cedit, quum pro incerto certum annum consequatur commodum, et emolumentum, plusquam singulis annis antea ex eisdem terris cum iuribus et pertinenciis earundem nos ac predecessores nostri percipiebamus, Unacum concilio auxilio assistentia et fauore dicti Patricii, et heredum suorum supra scriptorum, temporibus necessariis et oportunis, singulis annis et annuatim soluendis, tanquam debitam firmam pro eiisdem terris, cum iuribus et pertinenciis, ad festa Penthecostes et Sancti martini in hyeme, per equales medias portiones, nomine feodifirme et emphiteosis, Et estimando iusta estimatione consilium fauorem et assistentiam dicti Patricii et heredum, ac certitudinem solutionis dicte summe octo librarum nomine proficui ante presentem infeodacionem de dicta Insula quod percepi potuit, una cum summa quadraginta solidorum monete regni Scotie, in vtilem augmentationem proficui predicti; ac etiam quilibet heres in suo introitu soluet simplicem firmam vnus anni, absque tamen preiudicio solucionis firme illius anni, in suis terminis suprascriptis. Teneantur interea prefatus Patricius et heredes prescripti recipere quascunque naues nauiculas vel cimbas, onustas et vacuas, nostre dumtaxat baronie, obseruandoque eiis omnem veterem libertatem viz. in anchoragiis et custumis, Ita ut habeant liberum introitum et exitum solito more, vtendo occupando et exercendo sua rethea, ac lie lyniss, et omnia necessaria piscalia, sine obstaculo, molestatione, vel inquietudine, super terram dicte nostre insule, pro omni alio onere seruitio seculari,

exactione, questione, et demanda, que de dicta insula cum pertinentiis per quoscunque exigi poterunt vel requiri, seu quovismodo demandari, Et si dictus Patricius vel heredes predicti, defecerint in solutione annui census trium terminorum concurrentium, ipso facto cadet et cadent a jure huiusmodi infeodationis, necnon teneantur edificia reedificare in predicta insula, Renunciando expresse per presentes omni actione nobis ac successoribus nostris, pro retractatione dicte locationis emphiteotice de jure scripto aut consuetudinario incumbenti. Et quotiens contigerit nos aut aliquos successores nostros nostrumve conuentum seu yconomos aliquam controversiam ob quascunque causas, nisi ob defectum solutionis canonis, inimicie vel rebellionis aduersus prefatum nostrum monasterium, contra hanc presentem infeodationem seu in emphiteosi concessionem mouere, quod eandem denuo in meliori et securiori forma renouare teneantur et obligentur, Quos etiam tenore presentium quantum est in nobis obligamus, omnesque tam juris quam facti defectus tollere, Et quoties retractari quod absit, eandem contigerit, toties eandem renouamus et redintegramus omni meliori modo forma pariter et effectu, Volumus etiam quod predictus Patricius et heredes non obligabuntur ad alia seruitia preterquam in presenti carta contenta, Et nos vero Johannes prior antedictus Et successores nostri commendatarii seu priores de Pettinweme, et conuentus eiusdem loci, predictam insulam et terras cum juribus et pertinenciis, necnon presentem cartam nostram prefato Patricio Lermonth et heredibus suis predictis, in omnibus et per omnia, forma pariter et effectu, ut premissum est, contra omnes mortales varantizabimus et imperpetuum defendemus, promittendo non contravenire in futurum sub nostris juramentis corporaliter prestitis, In cuius rei testimonium huic presenti carte nostre manu nostra, et manibus dicti conuentus subscripte, Sigillum commune capituli nostri est appensum, Apud Pettynweme, die penultimo mensis Januarii, anno domini millesimo quingentesimo quadragesimo nono.

II.—LETTERS of PROTECTION and MAINTENANCE by the
PRIOR and CONVENT of ST. ANDREWS to the PRIOR and CON-
VENT of PITTENWEEM, dated 5th August 1550.¹

Omnibus hoc scriptum visuris vel auditoris, Jacobus Commendatarius perpetuus prioratus Monasterii Sancti Andree, Et eiusdem loci conuentus, Salutem in domino sempiternam Quia alias venerabilis pater Johannes Roull prior de Maya seu Pettynweme, et conuentus eiusdem, fessi sunt se locum suum seu prioratum de Pettynweme antedictum, a multis retro annis fuisse et esse cellam obedientiam prioratus et monasterii nostri Sancti Andree, et ab ipso dependere debere, sicut filiam a matre, juxta tenorem vnionis eiusdem prioratus ad monasterium nostrum Sancti Andree olim per bone memorie Vilelmum Fraser episcopum Sancti Andree facte, renuntiauerantque pro se et successoribus suis in fauorem nostrum et nostri monasterii omnibus priuilegiis localibus et personalibus exempcionibus et indultis quibuscunque per se vel suos antecessores a sede apostolica et alias quouismodo impetratis, que nobis et nostre jurisdictioni super dictum prioratum de Pettynweme quoquomodo preiudicare potuerunt aut ob esse. Et quia preterea et perpetuis futuris temporibus renuntiauerunt sui proprii sigilli usui, nisi dumtaxat cum appositione nostri sigilli communis, Et nostro ac ipsorum superiori Jacobo Commendatario monasterii Sancti Andree pro se et successoribus suis fecerunt, et quilibet eorum fecit manualementem ac regularem obedientiam, juxta regulam diui patris nostri Augustini, prout in inde confectis litteris plenius continetur, Quapropter, Noveritis nos vnanimi consensu et assensu, prefatum prioratum de Pettynweme, Johannem priorem modernum, et conuentum eiusdem, eorumque successores, necnon eorum vassallos, tenentes, amicos, seruos, familiares, ecclesias, villas eorum et terras, ac loca quecunque eis pertinentia, fructus, redditus, firmas, decimas et canas, ac piscationes seu piscaturas, uniuersaque alia et singula emolumenta, eidem prelatui concernentia, sub nostra protectione defensione et manutenentia suscepimus speciali, sicque ipsorum negotia tanquam nostra reputabimus, ipsos et eorum

¹ Registr. Chart de Pittenweem, p. 264.

bona predicta sicut nos et nostra bona defendemus, idque secundum juris permissionem, et dummodo nobis et successoribus nostris amici permanserint et fideles, Insuper nos Jacobus Commendatarius antedictus efficaciter et cum effectu hortabimur nobiles et venerabiles dominos, Jacobum de Melross et Kellso, Robertum de Halerudhouss, et Johannem de Coldingham, respective Commendatarios, Jacobi quinti Scotorum regis semper inuicti filios, ac fratres nostros germanos, ad similiter defendendum ac manutenendum dictum priorem et conuentum, ipsorum locum et prioratum, seruos, amicos, et familiares, ac omnia et singula bona supradicta, eidem prioratui spectantia In quorum omnium fidem et testimonium Sigillum commune Capituli nostri presentibus est appensum, apud dictum nostrum monasterium Sanctiandree, quinto die mensis Augusti, anno domini millesimo quingentesimo quinquagesimo.

III.—GRANT of PENSIONS by JAMES, COMMENDATOR of ST. ANDREWS, to JAMES ROULL, JOHN ROULL, WILLIAM ROULL, and NINIAN ROULL, dated 5th August 1550.¹

Universis et singulis Sancte Matris ecclesie filiis, ad quorum noticias presentes littere peruenerint, Jacobus commendatarius perpetuus prioratus Sancti andree et eiusdem loci conuentus, Salutem in domino sempiternam, Noueritis nos unanimi consensu et assensu ad hoc capitulariter congregatos, caritatis intuitu, et matura deliberatione prehabita, dedisse concessisse, tenoreque presentium dare et concedere dilectis nostris clericis seu scolasticis et studentibus, Jacobo roull, Johanni roull, Villelmo roull, et Niniano roull, pro eorum victu et vestitu supportando, et ut sustententur ad scolas, ac euadant in viros doctos, unam annuam pensionem ducentarum mercarum vsualis monete regni Scotie, semper et quousque per nos prouisum eiis fuerit de beneficiis tanti valoris, eo quo sequitur modo viz. dicto Jacobo unam annuam pensionem octuaginta mercarum monete predictae, donec per nos sibi fuerit prouisum de beneficio octuginta mercarum Et unicuique aliorum trium viz. Johanni

¹ Registr. Chart. de Pittenweem, p. 265.

Willelmo et Niniano, unam annuam pensionem quadraginta mercarum, donec eiis respectiue prouisum per nos fuerit de bursariis quadraginta mercarum, Extendentes in integro ad prefatam summam ducentarum mercarum, Soluendas annuatim eiisdem respectiue ut supradictum est, per manus camerarii nostri pro tempore existente, ad duos anni terminos consuetos, festos viz. Penthecostes et Sancti Martini in hyeme, per equales medias porciones, Et huiusmodi pensionibus, antea adepta bursaria per nostrum camerarium ut prefertur persolutis, eundem camerarium de eiisdem, durante spatio predicto, per presentes exoneramus, et eosdem in annuis nostris computis sufficienter allocabimus, exhibitis nobis per presens super solucione harum pensionum, eorum acquittanciis et supra compotum ostensis, Termino vero introitus dictorum Jacobi Johannis Villelmi et Niniani in et ad prefatas pensiones annuas respectiue supra specificatas incipiendo et inchoando eo die quo dictus dominus commendatarius, seu alius quivis canonicus monasterii nostri Sancti Andree predicti, per prouisionem apostolicam, et resignationem venerabilis Johannis Roull, nunc prioris de Pettynweme adeptus fuerit, institutionem pacificam et realem possessionem totius et integri dicti prioratus de Pettinweme cum [omnibus] et singulis suis pertinentiis, Et exinde duran. semper et quousque prefatis personis respective de beneficiis ut supra dictum est provisum fuerit et non diutius, sic quod ubi aliquis eorum adeptus fuerit beneficium, ad valorem annuam sue pensionis respectiue, statim et immediate cessabit illius pensio Nosque et successores nostri de cetero liberi erimus a solucione huius pensionis, prouiso tamen quod predictus Jacobus Johannes Villelmus et Ninianus contenti erunt de competenti victu et vestitu, eiisdem per dictum dominum commendatarium prouidendis, recompensacione suarum pensionum respective semper et quousque attingerent et eorum quilibet attingat vigesimum etatis sue annum, Reddendo inde annuatim dictus Jacobus Johannes Villelmus et Ninianus nobis et successoribus nostris deuota oracionum suffragia In cuius rei testimonium presentibus manu dicti Commendatarii subscriptis, Sigillum commune capituli nostri Monasterii Sanctiandree predicti est appensum Apud idem monasterium nostrum Sanctiandree, quinta die mensis Augusti, anno domini millesimo, quingentesimo, quinquagesimo.

IV.—CHARTER by JOHN, PRIOR of PETTYNWEME, in favour of CRISTINA HOWESOUNE, of a Tenement, with Garden and Piece of Ground, in Anstruther, west of the Burn, dated 7th Feb. 1540. (Registr. Chart. de Pittenweem, p. 77.)

Attached to this Charter in the Register is the following ACT OF COURT, written on a page of foolscap paper :—

Curia tenta in aula de Pettinweme, die decimo tercio mensis maii anno domini Im v^e & li, per honorabilem virum Thomam Knychtsoun, ballium deputatum honorabilis Thome Scott, balliui principalis baronie de Pettinweme, curia affirmata, et sectis vocatis.

The quhilk day comperit Androw howesoun, and thair desirit be interloquitour of Court and manifest probacioun, till be recognoscit nerrest agnat to umquhill Cristen Howesoun, the spouse of umquhill Jhone Thomsoun, quhare throw hie may succeid justlie till ane tenement yard and the pertinence, liand thare to, lyand within the town of Anstrothir upoun the vest syd of the burn, the tenement of Robert broun at the vest, and the tenement occupeit be Andrew Wilsone at the est, in the quhilk tenement yard and pertinentis, the said Cristen Howiesoun deid feft and sesit.

The quhilk day comperit rycht honest personis Schir Jhone Mydlar chaiplene, Thomas Smart, Jhone Millar, Syman Mill, Thome Broun, Alexander Howiesoun, Andrew Smytht, and Andrew Davsoun, and sworne be the halie ewangelles and thare pairt of paradise till declare the verite say far as thai kennyt and suld be sperit at thame.

DEPOSITIONES TESTIUM SUPRASCRIPTORUM.

Item in primis Schir Jhone Midlar comperit, and sworne be the

halie ewangelis, that the said Andrew Howiesoune wass the lauchtfull sone of umquhill Andrew Howiesoune, quha wass brother germane to Cristene Howesoune, the spouse of umquhill Jhone Thomsoun in Anstrothir, and quhedder he Suld succeid to ony land thair throw, he ferrit till fordир evidences and sycht of Chartouris.

Thomas Smart comperit, and maid the gret aitht, that Andro Howesoune wass the sonne of umquhill Andrew Howesoune, the brothir germane to umquhill Cristene Howesoune, the spouse of umquhill Jhone Thomsoune in Anstrothir.

Symon Myll juratus, diligenterque examinatus, deponit ut in suo juramento, ut supra.

Andrew Dauesoune comperit, et juratus diligenterque examinatus in suo juramento, deponit ut supra.

Thomas Broune eodem tempore juratus, deponit ut supra.

Alexander Howesoune juratus et diligenter examinatus, deponit ut supra.

The quhilk day the said Andrew Howesoune, becauss that Besse Lyndsay, Andrew Thomsoune, Alexander Thomsoune, wald not compeir as thai war lauchtfulle sowmond to compeir, one to the said day and place, and till bring witht thame all evidentis, chartouris, seingis, documentis, pertenant on to umquhill Cristene Howesoune, the spouse of Jhone Thomsoune, wass upponn the tenement yard and pertinence liand in Anstrothir as said is, the quhilkis ar in thair keping be uertu of executores on to Jhone Thomsoune, quhay hed thame in his keping in the tyme of his deceiss, the said Andrew Howesoune did causs the maister of the regester of the priore of Pettinweme callit Dene Berale Forman till bring witht hym and produce in jugement the regester buik, in the quhilk wess contenit ane chartour be the said Cristene Howesoune to hir and hir airis or assigneis, of my lord pryouris of Pettinweme and his conwent, de dato septimo die mensis Februarii anno domini millesimo quingentesimo quadragesimo, of the specifit housse yardis and the pertinentis.

The quhilk day the said Andrew Howesoune be interloquitour of the hail court, and manifest probacioun, wes recognoscit narrest agnat to Cristene Howesoune his fader, and the jure interponit his decret

and delyuerance thair intill, upoune the quhilkis the Said Andrew Howesoun desirit actis, instrumentis, and documentis.

Ita est magister Joannes Forman scriba curie teste manu propria.

V.—CONTRACT between the PRIOR and CONVENT of PITTENWEEM, and the Prioress and CONVENT of ELCHO, dated 4th June 1552. In witnes, &c. at Pettynweme, 4 June 1552.¹

Be it Kend till all mene be thir presentis, vs Jhone be the permisoun of God prior of Pettynweme, witht express consent and assent of our convent cheptourlie gadderit, for certane racionable caussis movand us, and for sounes of mone paid to us as is ouer wrettyne, be venerable and religiouse wemene, Eufeme Leslie Prioress of Elcho, and conuentualis of the samyn, to haif dischergit and renuncit, and be the tenour of thir presentis, dischargis and renuncis all actiounis pleyis, contraverseis, and sentenssis, or decrettis quhatsumeuir, obtenit be us aganis the said prioress and conuentualis, befor quhatsumeuir juge or jugis, spirituell or temporell, and specialie befor the official of Sanctandros principell and jugis, deligates to our haly fader the paip, and in that pairt, twcheing the teynd schawes of Cottis with thair pertinentis, and be the tenour of thir presentis, consentis that the said dame Eufame prioress and conuentuallis of Elcho haif the saidis teynd schawis of Cottis, witht thair pertinentis quhatsumeuir, bruke and joyss and posseid the samyn as thai did befor, for ten merkis of money of this realme, to be payit to us the said Johnne prior of Pettinweme and conuent of the samyn, and our successoris prioris and conuent of the samyn, conforme to thair auld evidentis and Indultis thai haif thairvpoun . . . and be the tenour of thir presentis, dischargis and exemis the said prioress and hir conuentuallis, of the samyn, and of all vther sounes of money or pleyis quhatsumeuir, precedent the dait of thir presentis for now and ever.

¹ Registr. Chart. de Pittenweem, p. 301.

VI.—TACK of the PRIORY of PITTENWEEM in favour of JAMES, COM-MENDATOR of the PRIORIES of ST. ANDREWS and PITTENWEEM for nineteen years, dated 2d September 1552.¹

BE it kende till all men be thir present letteris, us Jhone be the permission of god vsufructuar of the priory of Pettynweme, and conuent of the samyn, and with express consent and assent of ane venerabill faderis the cheptour of the abbay of Sanct Androis our superioris, To haif sett, and for ferme and mail lattyne, and be the tenor heir of settis and for ferme and maill lattis to ane reuerend fader in god James, commendatour of the prioris of Sanctandrois and Pettynweme, all and haill our place and priory of Pettynweme, with all profitis emolimentis and commodituis pertenyng or that ony way may perteyn tharto, with the haill personaige and vicariage of our paroche Kyrk of Anstrother, teynd scheiffis, fyschingis, fysche, and other oblacionis and emolimentis thairof, with the personage of our Kyrk of the Rynde, and all otheris commodituis and profitis pertenyng thairto, and als the haill profitis, maillis, fermes, siluer, and witellis, and all other deweteis, togydder wyth cayne caponis, guis, cunyngis, pultreis, and foulis, and with all other dewetuis, baith of our barrony and landis of Pettynweme and Rynde, and als the Ill of May, with the haill pertinence, teynd salt, custummes, vnlayis, baith of our thoune and pannis and barrony forisaid, with all other dewetuis, profitis, and commoditeis, pertenyng or that ony maner of way may perteyne to said priory and place of Pettynweme, outhir be propertie or outhir casualiteis quhatsumeuir, To be uptakyn, joysit, lyftit, and broukit be the said James, commendatour, his factouris or subtennentis, for all the dayis termes and space of nynteyne yeris nyxt and immediatlie following the entre of the said James commendatour thairto, the quhilk entre to the said coill hewes, cayn, and teynd salt, and to the place of Pettynweme, sal be at the fest of Sanct Michael immediatlie following the dait heirof, and to the remanent and residue of the haill priory foirsaid, with the pertinente, at the fest of the Supper of our Lord callit otherwayis Schyre furesday next heireftir, in the yeir of god &c. fyftie thre yeris, and sua to indure

¹ Registr. Chartr. de Pittenweem, p. 300.

ay and quhill the said space of nynteyn yeris be fullerie and compleitlie furtht cummyn, the said James commendatour, his factouris or subtennentis, payand and delyuerand to us Jhonne, usafructuar foirsaid, and to our factouris, for the fructis, renttis, profitis, emolumentis, place, and deweteis of the said priory quhatsumeuir, yeirliche and freliche within the Cytte of Sanctandrois, during the said space of nynteyne yeris, the soume of four hundreth, poundes gud vsuall mone of Scotland, togidder witht twentie fyf chelderis of wittelis, viz. tua chelderis of quheit, sax chelderis of bair, four chelderis and aucht bollis meill, tuelff chelderis and aucht bollis aitis, to be paitt at four termes in the yeir be equal proportionis, viz. at the festis of the Inuentioun of the Croce, Lammes, Alhallowmes, and the Purificacioun of our Ladie, and begynnande the first termes of siluer payment, at the fest of the Inuencioun of the Croce in the fyftie thre yeiris, and the first term of payment of victuallis begynnand at the fest of alhallowmess in the samyn yeir, and sua tyll indur, yeirliche and termliche, ay and quhill the said termes and space of xix yeres be fullie and compleitlie togidder furtht cummyng And attour the said James, commendatour sal bait, repair, and vphald the said Abbay and place of Pettinweme sufficientlie, during the saidis space, and als sall susteyne and vphald the conuent of the samyn in mone and victuallis, logeing and vthir thingis necessar, as thai haif now presentlie, and conforme to thair chartour quhilkis thai haif of us, and confermyt be my lord Archebischop of Sanctandrois, and his cheptour, our superioris, and alsua becauss we haif sett and be thir presentis settis to the said James, commendatour, all and haill our place and palice and priory of Pettynweme, with the pertinence foirsaidis, the said James is and sall be contentit that we haif the vse of his palice of Petlathy, with the yardis and orchartis of the samyn, quhen we sall think expedient to mak residence thairintill, and we sall haif the said palice als weill reperallit without and within at our levyng thairof, as we fynd the samyn at our entres thairto, vtensile and domicile with utheris necessares quhatsumeuir, and sall nocht annalie nor put away onything thairof during the said space aboune wrettyn, and the foirsaid victuallis and mone to be paid at termes aboune wrettyn, with sustentatioun of the place and conuent of Pettinweme, and vse of the said place of Pet-

lethie, allanerlie to be sufficient for all othir deweteis exactioun or clame that may be askit be us, or conwent of Pettinweme, fra the said James, commendatour, his factouris or subtennentis, for this locatioun of the frutes of the said priory, during the space termes and yeris foir said, and we forsoutht the said Jhone vsufructuar and conwent of Pettinweme sall warrand acquit and defende this present our assedacioun during the space of xix yeris in all poinctis, passes, and clausis above exprymit, to the said James, Commendatour, his factouris and subtennentis aganis all deidlie In witness of the quhilk thing, to thir presentis subscriuit with oure handis, our seill togidder witht the common seill of the Abbay of Sanctandris, our Superioure, in signe and takyne of thair consent, heir to is houngyne at Pettynweme and Sanctandris, the secund day of September, in the yeir of god jm v^e fyftie and tua yeris, befor thir witnes Maister Robert Villrie, Sir Thomas Smyth Thomas Smart, Maister Jhone Rettray, et david Spens, notariis publicis.

VII.—GRANT of a PENSION by JAMES, COMMENDATOR of St. ANDREWS and PITTENWEEM, to JANET ROWLL, dated 1st November 1552.¹

Omnibus hoc scriptum uisuris aut auditoris, Joannes vsufructuarius prioratus de Pettinweme, et eiusdem loci conuentus, Salutem in domino, Noueritis nos capitulariter congregatos, cum expressis consensu et assensu reverendi in Christo patris ac domini Jacobi Commendatarii perpetui monasteriorum Sanctiandree et Pettinweme et cum consensu capituli dicti monasterii Sancti Andree, dedisse concessisse presencium que tenore, dare et concedere dilecte oratrici et sorori mee, Jonete Rowll durante vita nostra, quatuor bollas farine auenatice, et vndecim bollas ordeï, leuandas annuatim per manus dicti domini Commendatarii, aut eius camerarii, de integris fructibus et firmis prioratus de Pettinweme, quosquidem integros fructus et firmas idem dominus commendatarius de nobis habet in assedacione, pro spatio decem et nouem annorum, ad duos anni terminos consuetos, festos viz. Penthecostes et Sancti Martini

¹ Registr. Chart. de Pittenweem, p. 308.

in hieme, per equales medias portiones, unacum summa quinque librarum vsualis monete regni Scotie annuatim in dictis terminis [etc.] Volumus tamen quod prefata Joneta post obitum nostrum et decessum, loco dicte summe quinque librarum et victualium, habeat de fructibus prefatis, annuatim ut predicitur, summam quadraginta mercarum eiusdem monete Scotie, durante toto tempore vite sue, et post eius obitum huiusmodi summa quadraginta mercarum reuertatur et persoluatur annuatim Jacobo Rowll consanguineo nostro, semper et quousque sibi prouisum fuerit per dictum dominum Commendatarium de beneficio tanti valoris, viz. quadraginta mercarum, quo adepto et prouiso, cessabit omnino et expirabit huiusmodi pensio, Reddendo inde annuatim dicta Joneta nobis et successoribus, et dicto monasterio Sancti Andree pro toto tempore vite sue deuota orationum suffragia tantum, In fidem vero et testimonium omnium predictorum, presentibus, manibus nostris et dicti domini Commendarii subscriptis, sigillum nostrum, una cum sigillo communi capituli Sancti Andree, in signum eorum consensus et assensus, ad premissa sunt appensa, apud Pettinweme et Sanctandros respective, primo die mensis Nouembris, anno domini millesimo quingentesimo, quinquagesimo secundo.

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¹ For a description of this Roll, see p. lxxv. The entries printed in italics describe charters which have not been discovered. The others indicate the deeds now printed.

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CHARTERS

OF THE

PRIORY OF THE ISLE OF MAY.

CARTE

PRIORATUS INSULE DE MAY.

Rot. Cart. 35 Edw. I. No. 31, per Inspeximus.

[De Rindelgros.]

Pro Abbate de Redynges. Rex Archiepiscopis, etc. Salutem. Inspeximus cartam Davidis quondam Regis Scotie quam fecit Deo et Ecclesie Sancte Marie et Conventui de Redinges in hec verba :—

1. **DAVID** Dei gratia Rex Scotie venerabilibus fratribus et amicis E. Abbati et domino Briencio totique conventui de Redingis salutem et dilectionem. Anime mee meorumque saluti providens et vestris necessitatibus caritatis intuitu subveniens dono et concedo Deo et ecclesie Sancte Marie et conventui de Redingis Rindalgros per illas divisas per quas ego ipse sed et Willelmus Giffard Herbertus Camerarius ceterique homines mei perivimus ad vestrum opus. Hanc itaque predictam villam pro salute anime mee antecessorum et successorum meorum vobis et successoribus vestris in perpetuam elemosinam dono et concedo ita liberam et quietam et ab omnium hominum calumpnia absolutam in terris aquis et piscariis sicut aliqua Abbatia in regno meo donationes suas et possessiones liberior et quietius tenet et habet. Hac demum consideratione ut si ego vel heredes mei predictae donationi tantum divina inspiratione adderemus unde conventus posset sustentari predicto loco conventum destinatis qui de beneficiis illis necessaria habeat. Reliquum vero utilitati et dispositioni vestre concedimus. Presentibus testibus fratre Willelmo Giffardo Gaufrido Abbate de Dunfermelin Edwardo Cancellario Waltero de Bydun Nicolao

clerico Dunecano Comite Hugone de Morevill Herberto Camerario Waltero de Lindesie Leod de Brechin apud Dunfermelin.

[De una Tofta in Berewike.]

Inspeximus etiam quandam aliam cartam predicti Davidis quam fecit ecclesie de May et Priori et Monachis ejusdem loci qui est cella predictae ecclesie de Redinges in hec verba :—

2. **DAVID** Rex Scotie omnibus probis hominibus totius terre sue salutem. Sciatis me concessisse et dedisse ecclesie de May et Priori et Monachis ejusdem loci ibidem Deo famulantibus quandam plenariam toftam in Beruwic in perpetuam elemosinam pro anima mea et animabus antecessorum et successorum meorum Quare volo et precipio quod ipsi prefatam toftam teneant adeo libere et quiete sicut aliqui vel abbates vel priores in tota terra mea elemosinas suas liberius et quietius tenent et homines qui in tofta illa manebunt liberi sint ab omni servitio et exactione. Testibus Ernaldo Abbate de Calchoh Osberto Priore de Jedewrt Waltero Cancellario Hugone de Morvilla Walterus filius Alani Gilleberto de Umframvilla Waltero de Bolebec apud Kyngor.

[De Terra Ballegallin et Communi Pastura.]

Inspeximus etiam quandam aliam cartam predicti Davidis quam fecit Deo et ecclesie ac fratribus predictae celle de May in hec verba :—

3. **DAVID** Rex Scotie Episcopis Abbatibus Comitibus Justiciariis Baronibus Vicecomitibus et omnibus hominibus totius terre sue salutem. Sciant tam posteri quam presentes me pro salute anime mee dedisse et concessisse Deo et ecclesie Omnium Sanctorum de Mai et fratribus ibidem Deo servientibus dimidium Balegallin sicut Gillecolm Macchinbethin et Machet MacTorfin et Malmure Thein

de Chellin eis predictam terram proiverunt libere et quiete ad tenendum de me et de heredibus meis sicut ulla elemosina in terra mea tenetur melius et liberius quamdiu Conventus Monachorum in Mai fuerit. Preterea do eis et concedo communem pasturam in Sira de Chellin et in Sira de Cherel et per totam terram meam ita ne ullus pro pastura eos aut pecuniam eorum super meum forisfactum laboret aut disturbet. Testibus Gregorio Episcopo de Dunchelden et Andrea episcopo de Cateneis et Willelmo Giffard et Dunecano Comite et Alfwino filio Archil apud Dunfermelin.

[De donacione de Petnewem et Inerrin.]

Inspeximus etiam quandam aliam cartam predicti Davidis quam fecit Deo et predictis ecclesie et fratribus in hec verba :—

4. DAVID Rex Scotie Episcopis Abbatibus Comitibus Vicecomitibus Ministris et probis hominibus totius terre sue salutem. Sciatis me concessisse et in perpetuam elemosinam dedisse Deo et ecclesie de Mai et fratribus ibidem Deo servientibus tam futuris quam presentibus Petneweme et Inuerrin que fuit Aveni per rectas divisas ita libere et quiete ad tenendum de me sicut alie ecclesie elemosinarum mearum tenent melius et liberius. Testibus Abbate Gaufrido de Dunfermelin et Comite Dunecano et Hugone de Morevilla et Edwardo Cancellario et Alfwino MacArchil et Macbet MacTorfin apud Edeneburgum.

[De communitate nemoris de Clacmanec.]

Inspeximus etiam quandam aliam cartam predicti Davidis quam fecit Achardo Priori et predictis fratribus de Mai in hec verba :—

5. DAVID Rex Scotie Episcopis Comitibus Vicecomitibus Ministris et Gilleserfis de Clacmanec et omnibus probis hominibus suis sal-

utem. Sciatis me concessisse et dedisse Achardo Priori et fratribus de Mai in elemosinam communitatem nemoris de Clacmanec. Quare defendo ne ullus eos aut eorum homines in nemore disturbet. Testibus Galfrido Abbate de Dunfermelin et Edwardo Cancellario et Herberto Camerario apud Dunfermelin.

[De Libertate Tolnei.]

Inspeximus etiam litteras patentes predicti Davidis quas fecit Priori prediete Celle de Mai in hec verba :—

6. DAVID Rex Scotie Vicecomitibus prepositis ministris et omnibus hominibus totius terre sue salutem Precipio ubicumque Prior de Mai aut aliquis suorum fratrum aut clientium Domus de Mai venerint cum rebus domus de Mai quatinus sint quieti de cano et tolneio per totam terram meam et ut licentiam habeant vendendi proprias res suas et emendi necessaria domus. Preterea defendo ne ullus eis aut rebus eorum super meum forisfactum forisfaciat. Testibus Herberto Episcopo de Clascu et Andrea Episcopo de Cateneis et Ernaldo Abbate de Chegho [Calchoh?] apud Strivelin.

[De decimis de Rindelgros.]

Inspeximus etiam quasdam alias litteras patentes predicti Davidis quas fecit predictis monachis de Rindelgros qui quidem locus est de predicta cella de Mai in hec verba :—

7. DAVID Rex Scotie omnibus hominibus totius Vicecomitatus de Pert salutem Mando vobis et firmiter precipio quatinus detis Monachis de Rindelgros decimas vestras in blado et caseo et in rebus omnibus in quibus decimas dare debetis ne illas super meam defensionem detineatis. Testibus Duncano Comite et Waltero Cancellario apud Scone.

[De decimis de Rindelgros.]

Inspeximus etiam cartam Malcolmi quondam Regis Scotie quam fecit predictis Monachis de Ryndeleros in hec verba :—

8. **MALCOLMUS** Rex Scotie Episcopis Abbatibus Comitibus Vicecomitibus Ministris prepositis et omnibus probis hominibus totius terre salutem. Sciant omnes tam posteri quam presentes me dedisse et hac carta mea confirmasse Monachis de Rindeleros omnem decimam ad ecclesiam ejusdem ville pertinentem tam in piscationibus aquarum de Tey et Ern tam in agnis et caseis et in omnibus rebus in quibus decime debent dari et prohibeo super meum plenarium forisfactum ne aliquis eis inde quicquam detineat. Testibus his Waltero Cancellario Hugone de Morwilla Nicholao clerico apud Berewicum.

[De Pennewen et Inuerin.]

Inspeximus etiam quandam aliam cartam predicti Malcolmi quam fecit Deo et Sanctis predictae celle de Mai in hec verba :—

9. **MALCOLMUS** Rex Scotie Comitibus Vicecomitibus Ministris et omnibus probis hominibus totius terre sue salutem. Sciatis me concessisse et hac mea carta confirmasse Deo et Sanctis de Mai Pennewen et Inuerin que fuit Averni per rectas divisas sicut Matheus Archidiaconus et Gillopatric Machturfei et ceteri multi Inuerin illum proiverunt ita libere et quiete sicut alie ecclesie tenent de me melius et liberius. Preterea do eis communem pasturam in Sire de Erdros sicut habent in Sire de Challin ita ne ullus eos disturbet pro pastura super meum plenarium forisfactum. Teste Hugone de Morwilla apud Edenburgum.

[De donacione REGIS DAVID.]

Inspeximus etiam quandam aliam cartam confirmationis prefati Malcolmi quam fecit Priori et Monachis predictæ Celle de Mai in hæc verba :—

10. **MALCOLMUS** Dei gratia Rex Scotie omnibus Episcopis Abbatibus Comitibus Baronibus Vicecomitibus prepositis et omnibus probis hominibus totius terre sue tam Francis quam Anglis et Scottis salutem. Notum sit vobis me concessisse et carta mea confirmasse Priori et Monachis de Mai donationem et concessionem avi mei Davidis Regis ita libere et quiete sicut ipse predictus Rex eis concessit et carta sua confirmavit, in omnibus rebus tam terris quam aquis et pascuis. Quare volo et firmiter precipio quod nullus eis aliquam faciat injuriam nec aliquis ab illis aliquid exigat nisi illud tantummodo quod in tempore avi mei exigebatur. His presentibus testibus Waltero Cancellario Comite Gospatric Hugone de Morvilla Willelmo de Sumervill apud Linlithcu.

[De decima piscarie circa Insulam de May.]

Inspeximus etiam litteras patentes predicti Malcolmi quas fecit Monachis predictæ Celle de Mai in hæc verba :—

11. **MALCOLMUS** Rex Scotie omnibus probis hominibus et piscatoribus qui circa Insulam de Mai piscantur salutem. Mando vobis et firmiter precipio quatinus Monachis de Mai Deo servientibus decimas vestras absque dilatione prebeatis et prohibeo firmiter ne aliquis vestrum illas eis detineat sicut illas habuerunt predicti monachi temporibus avi mei Davidis Regis super meum plenarium forisfactum. Testibus Waltero Cancellario Waltero filio Alani Dapifero Waltero de Lindesia apud Dunfermelyn.

[De donacione Regum DAVID et MALCOLMI.]

Inspeximus etiam cartam confirmationis Willelmi quondam Regis Scotie quam fecit Deo et predictae ecclesiae de May et Willelmo tunc Priori ejusdem loci in hec verba:—

12. **WILLELMUS** Rex Scotie Episcopis Abbatibus Comitibus Baronibus Justiciariis Vicecomitibus et omnibus probis hominibus totius terre sue clericis et laicis salutem. Sciant presentes et futuri me concessisse et hac carta confirmasse Deo et ecclesiae Omnium Sanctorum de Mai et Willelmo Priori et successoribus ejus et fratribus ibidem Deo servantibus et ordinem Cluniacensem ibidem tenentibus in liberam et perpetuam elemosinam donationes quas Rex David avus meus pie memorie et predecessor meus Rex Malcolmus frater meus eis dederunt et concesserunt scilicet ex Regis Davidis donatione Petneweme et Inverrin que fuit Averni per rectas utriusque ville divisas et dimidium de Balegallin quia reliquam partem ejusdem ville dedi ex donatione mea eis per rectas utriusque partis illius ville divisas. Concedo etiam eis communem pasturam in Schira de Kellyn et in Schira de Karal sicut carta Regis Davidis testatur et unum plenarium toftum in Burgo meo de Berewych. Ex donatione vero Regis Malcolmi v. marcas singulis annis de cano meo de navibus venientibus apud Pert sicut carta Regis Malcolmi fratris mei testatur et confirmat. Precipio etiam ut omnes qui piscantur circa Insulam de Mai rectas decimas suas Deo et predictae ecclesiae sine occasione solvant. Prohibeo etiam firmiter ne quis decimas suas eis injuste detineat sicut habuerunt in tempore regis Davidis super meum forisfactum et ne quis in aquis eorum piscari presumat nec edificia construere in Insula de Mai nec terram de Mai fodere nec in ea herbam capere nisi per eorum licentiam. Preterea etiam concedo eis et confirmo unam mansuram cum tofto in

Dunbar et applicationem unius navis ad necessaria domus sue transportanda sicut Comes Gospatricius eis dedit et concessit et rex Malcolmus frater meus eis carta sua confirmavit. Quare volo et firmiter precipio ut predicti monachi prenomintas terras et tenuras teneant et habeant ita plenarie quiete libere et honorifice sicut carte antecessorum meorum Regis Davidis et Regis Malcolmus eis testantur et confirmant et sicut aliqua abbatia in toto regno meo elemosinas suas liberius quietius et honorificentius tenet et possidet. Ita tamen quod semper habeatur ibi conventus xiiij. monachorum de ordine Cluniacensi et quod Prior ejusdem loci scilicet de Mai non ammoveatur nisi pro manifesta ipsius culpa que prius cognita fuerit michi et episcopo Sancti Andree. Testibus Davide fratre meo Nicholao Cancellario Matheo Archidiacono Sancti Andree Comite Waldeve. Comite Dunecano Ricardo de Morevilla Constabulario Waltero filio Alani Dapifero Davide Oliff Nesio filio Willelmi Hugone Ridel Galfrido de Malevilla aput Pert.

[De tofto in Burgo de Berewic.]

Inspeximus etiam quandam aliam cartam confirmationis predicti Willelmi quam fecit ecclesie et Priori ac monachis predictae Celle de Mai in hec verba :—

13. **WILLELMUS** Dei gratia Rex Scotie omnibus probis hominibus totius terre sue clericis et laicis salutem. Sciant presentes et futuri me concessisse^{et} et hac carta mea confirmasse ecclesie de Mai et Priori et Monachis ibidem Deo servientibus illud plenarium toftum in Burgo meo de Berewic quod Rex David avus meus eis dedit. Quare volo et precipio quatinus predicti monachi toftum illud teneant et habeant libere et quiete in liberam et perpetuam elemosinam. Volo etiam ut homines qui in tofto illo manebunt liberi

sint ab omni servicio et exactione sicut carta Regis Davidis avi mei testatur. Testibus Willelmo Episcopo Sancti Andree Philippo de Valoniis Camerario nostro Willelmo de Boscho Willelmo Cumin apud Berewicum iij. die Julii.

[De acquietacione Cani et Tolnei.]

Inspeximus etiam quandam aliam cartam prefati Willelmi quam fecit predictis Priori et Monachis in hec verba :—

14. **WILLELMUS** Dei gratia Rex Scotie Justiciariis Vicecomitibus Baronibus Ministris et omnibus probis hominibus totius terre sue salutem. Sciatis me dedisse et concessisse et hac carta mea confirmasse Priori de Mai et Monachis ibidem Deo servientibus licentiam et liberam potestatem vendendi et emendi quodcunque opus habent ad proprios usus suos per totam terram meam. Quare volo et firmiter precipio ut ipsi et serviente proprii domus sue de dominiis catallis predictorum monachorum que vendiderint et de omnibus que ad eorundem proprios usus emerint sint liberi et quieti a cano et theloneo et ab omni alia consuetudine ubicumque pro tali negotio venerint. Precipio etiam ut homines eorum alii in terra ipsorum manentes sint liberi et quieti a cano et theloneo et omni alia consuetudine tantum in portibus terre ipsorum monachorum de venditione et emptione. Concedo etiam ut quatuor denarios habeant de quatuor retinaculis singularum navium que in portibus suis de Pednewem et de Amestroder causa piscandi vel piscem vendendi applicuerint et de batellis similiter qui annexa habuerint gubernacula. Canum vero tantum de eisdem portibus ad opus meum retineo et de cano illo per manus ministrorum meorum ibidem canum suscipientium quemque decimum denarium predictis monachis dari precipio. Testibus Hugone Episcopo Sancti Andree Comite Dunc-

cano Comite Gileberto Waltero de Berkele Camerario Willelmo de Mortemer Galfrido de Malever apud Pert.

[De terra de Petother.]

Inspeximus etiam quandam aliam cartam predicti Willelmi quam fecit Deo et ecclesie ac monachis predictae Celle de Mai in hec verba :—

15. **WILLELMUS** Dei gratia Rex Scotie Episcopis Abbatibus Comitibus Baronibus Justiciariis Vicecomitibus prepositis ministris et omnibus probis hominibus totius terre sue clericis et laicis salutem. Sciant presentes et futuri me dedisse et concessisse et hac carta mea confirmasse Deo et ecclesie Sanctorum de Mai et Monachis ibidem Deo servientibus Petother per rectas divisas suas cum omnibus justis pertinentiis suis Tenendum in liberam et puram et perpetuam elemosinam in terris et aquis in pratis et pascuis in moris et maresiis et in omnibus aliis ad predictam terram juste pertinentibus ita libere quiete plenarie et honorifice sicut alias terras et elemosinas suas liberius quietius plenius et honorificentius in regno meo tenent et possident. Testibus Hugone Cancellario meo Ricardo de Prebenda clerico meo Radulfo et Waltero Capellanis meis Philippo de Valoniis Camerario meo Magistro Henrico clerico meo Willelmo de Haia Alexandro Vicecomite de Strivelin Ricardo filio Hugonis Willelmo Flandrensi Herberto de Camera apud Clam [clonin?] xvij die Aprilis.

[De acquietacione exercitus et omni expedicione.]

Inspeximus etiam quandam aliam cartam predicti Willelmi quam fecit Deo et Priori et Monachis dicte Celle de Mai in hec verba :—

16. **WILLELMUS** Dei gratia Rex Scotie Episcopis Abbatibus Comitibus Baronibus Justiciariis Vicecomitibus Ministris et ceteris probis hominibus totius terre sue clericis et laicis salutem. Sciant pre-

sentes et posterī me concessisse et hac carta mea confirmasse Deo et Priori de Mai et Monachis ibidem Deo servientibus quod omnes terre eorum et omnes homines eorum in terris ipsorum manentes sint liberi et quieti de exercitu et expeditione. Testibus Davide fratre meo Comite Dunecano Waltero de Bydun Cancellario Waltero de Wyndleshora Philippo de Valoniis Rogero de Valoniis Roberto de Berchele Waltero de Berchele Camerario Willelmo de Haia apud Rading.

[De aquietacione Cani et Tolnei.]

Inspeximus etiam quandam aliam cartam predictæ Willelmi quam fecit predictis Priori et Monachis in hec verba :—

17. **WILLELMUS** Rex Scotie Vicecomitibus prepositis ministris et omnibus probis hominibus totius terre sue salutem. Sciatis me dedisse et sigillo meo confirmasse Priori de Mai et Monachis ibidem servientibus Deo licentiam et liberam potestatem vendendi et emendi quo opus habent per totam terram meam. Quare volo et firmiter precipio ut ipsi et servientes eorum et homines sint liberi et quieti a cano et theloneo et ab omni alia consuetudine ubicumque pro tali negotio venerint. Precipio etiam ut homines qui causa piscandi in terra ipsorum applicuerint liberi et quieti sint a cano et theloneo et alia consuetudine pro venditione piscium et emtione preter ea que Priori et Monachis debentur. Testibus Nicolao Cancellario Waltero Dapifero Ricardo de Morvilla apud Edeneburgum.

[De decima piscarie circa Insulam de May.]

Inspeximus etiam litteras patentes predicti Willelmi quas fecit predictis Priori et Monachis in hec verba :—

18. **WILLELMUS** Rex Scotie omnibus piscatoribus qui piscem capiunt circa Mai salutem. Mando et firmiter precipio quatinus

plenarie et integre reddatis Priori de Mai et Monachis ibidem Deo servientibus decimas suas et consuetudines et rectitudines quas habuerunt tempore Regis Malcolmi fratris mei sicut carta sua quam inde habent testatur et sicut habuerunt ante tempus Prioris Willelmi de omnimodis redditibus et rectitudinibus et de modico et de magno et prohibeo ne quis eis inde quicquam detineat super meam forisfacturam quia eis juste meam firmam pacem concessi. Testibus Nicholao Cancellario Ricardo de Morvilla Constabulario Waltero filio Alani Dapifero apud Edeneburgum.

[De Lingoc.]

Inspeximus etiam cartam confirmationis Alexandri quondam Regis Scotie quam fecit Deo et predictis Monachis de Mai in hec verba :—

19. **ALEXANDER** Dei gratia Rex Scotie omnibus probis hominibus totius terre sue clericis et laicis salutem. Sciant presentes et futuri me concessisse, et hac carta mea confirmasse donacionem illam quam Robertus de Londoniis frater meus fecit Deo et Sanctis de Maii et Monachis ibidem Deo servientibus de Lingoc que fuit de vasto ejus de Kellin. Tenendum in puram et perpetuam elemosinam per rectas divisas suas et cum omnibus justis pertinentiis suis ita libere et quiete sicut carta predicti Roberti de Londoniis inde facta predictis Monachis de May testatur salvo servitio meo. Testibus Willelmo de Boscho Cancellario meo Willelmo Cumin Comite de Buchan Justiciario Scotie Davide de Haya Willelmo de Muntfichet Thoma Hostiario Galfrido filio Ricardi Thoma de Haya apud Clonin xxvj. die Marcii.

[De Dremescheles.]

Inspeximus etiam quandam aliam cartam predicti Alexandri quam fecit
 Priori et Monachis dicte Celle de May in hec verba :—

20. **ALEXANDER** Dei gratia Rex Scotie omnibus probis hominibus
 totius terre sue salutem. Sciant presentes et futuri nos concessisse
 et hac carta nostra confirmasse conventionem factam inter Priorem
 et Monachos de May ex una parte et Bernardum Fraser ex altera
 videlicet de tota terra de Dremessheles quam idem Bernardus
 Fraser dimisit ad perpetuam firmam predictis Priori et Monachis
 de May. Tenendum et habendum sibi et successoribus suis de pre-
 dicto Bernardo et heredibus suis in perpetuum. Ita libere quiete
 plenarie et honorifice sicut carta dicti Bernardi Fraser inde plenius
 confecta predictis Priori et Monachis de May juste testatur salvo
 servicio nostro. Testibus Willelmo electo Glasguensi Cancellario
 Henrico de Strivelin filio Comitis Waltero Byset Davide de Has-
 tengys Willelmo de Munfichet Willelmo Byset Anselmo de Camelin
 apud Strivelin septimodecimo die Augusti anno regni domini Regis
 nonodecimo.

Nos autem donationes concessiones et confirmationes predictas ratas
 habentes et gratas eas pro nobis et heredibus nostris quantum in nobis
 est concedimus et confirmamus sicut carte et littere predictae ration-
 abilitate testantur. Hiis testibus Venerabilibus patribus Willelmo Archi-
 episcopo Eboracensi Anglie Primate Waltero Coventrensi et Lychefel-
 densi Joanne Cicestrensi Radulpho Londoniensi et Joanne Karliolensi
 Episcopis Henrico de Lacy Comite Lincolnie Hugone le Despenser
 Rogero de Mortuo Mari Seniore Johanne de la Mare et aliis. Datum
 per manum nostram apud Camboc iiij^{to}. die Marci per finem xx. lib-
 rarum factum coram consilio. Dupplicatur.

CARTE EX LIBRO CARTARUM
PRIORATUS SANCTI ANDREE.

Registrum Prioratus Sancti Andree.

(Pp. 379, et seq.)

CARTA Patricii comitis de Dunbar.

21. OMNIBUS sancte matris ecclesie filiis presens scriptum visuris uel
auditis. Patricius comes de Dunbar salutem in Domino Noueritis
me concessisse et hac presenti carta mea confirmasse deo et sanctis
de May et monachis ibidem deo seruientibus pro salute anime mee
et omnium antecessorum meorum et successorum in liberam puram
et perpetuam elemosinam totam terram que continetur infra has
diuisas scilicet de Windidure usque ad Kingissete. et sic per semitam
descendendo usque ad Kingisburne et ita ascendendo per Kingis-
burne usque ad altam uiam que extenditur per le rede stane. et per
illam uiam usque ad Windidure. tenendam sibi in perpetuum de
me et heredibus meis cum communi pastura et cum omnibus com-
munibus aisiametis ad eandem terram pertinentibus adeo libere et
quiete et pacifice sicut aliqua elemosina in regno scocie liberius et
quocius potest dari uel concedi. sicut in carta donacionis Patricii
comitis predecessoris mei plenius continetur. In cuius rei testi-
monium presenti scripto sigillum meum apposui. Hiis testibus
domino Willelmo Wischard episcopo Sancti Andree domino Da . .
.....
.....
Sancto Andrea Lundoris et multis aliis.

CARTA comitis Patricii de Dunbar de una vacca.

22. OMNIBUS hoc scriptum visuris uel auditoris Patricius comes de dunbar salutem in domino sempiternam. Noueritis me dedisse concessisse quietum clamasse. et hac meo presenti carta confirmasse in perpetuum pro me et omnibus antecessoribus et successoribus meis deo et sanctis de May et monachis ibidem deo seruientibus unam uaccam quam antecessores mei receperunt et ego recipere consueui annuatim pro terra quam de me tenent in Lambermor. In cuius rei testimonium huic scripto sigillum meum apposui. Hiis testibus Domino Willelmo Wishard episcopo sancti Andree. domino Daud de Louchor. domino Johanne Wishard. domino Alano de Ormistun. domino Radulpho de Lasceles militibus. domino Johanne priore Sancti Andree. domino Nicholao abbate de Lundors et multis aliis.

CARTA Johannis filii Michaelis de Mayschelis in Lambyrmur.

23. SCIANT presentes et futuri quod ego Johannes filius Michaelis dedi et concessi et hac carta confirmasse deo monachis ibidem deo seruientibus assensu uolun. . . . am terram . . . claive usque . . . a Windedure tum de Bromside et a Bromside usque ad Kaluerburne. et ita ascendendo usque ad Goselaw in qua terra dixerat predictus Nesius se ius habere. Hanc autem terram prefatis monachis dedi et concessi in liberam et puram et perpetuam elemosinam ab omni seruicio et exactione quietam et absolutam. Et ut hec concessio et donacio firma permaneat et inconcussa. eam sigilli mei appensione roborau. Hiis testibus Willelmo Patric. Patricio filio Ade. Rogero de Merlei. Neso de London. Gilberto de

Poulwrt. Ada filio eius. Roberto de Burneuile. Alano filio Patricii. Alano filio Willelmi senescaldo Nesii de London. et multis aliis.

CARTA Johannis filii Michaelis super terra de Mayscheles.

24. **SCIANT** presentes et futuri. quod ego Johannes filius Michaelis assensu et uoluntate heredis mei dedi et concessi et hac carta mea confirmaui deo et sanctis de May. et monachis ibidem deo seruientibus pro anima mea. et animabus patris mei. et matris mee. et Duncani fratris mei. et uxoris mee. et heredis mei. et omnium antecessorum et successorum meorum in liberam. et puram. et perpetuam elemosinam totam terram in australi parte de Caluerburne a uado quod est inter Panscheles et Kingessete usque ad lapidem stantem quasi medio loco inter austrum et occidentem. et inde ad magnum lapidem qui situs est sub Winethes. et inde usque ad Strotherhefed. et inde per semitam paruam usque ad Windesduris in pertinenciis uille mee de Panscheles. cum una acra prati. et cum pastura que sufficiat ad sustentandum tres centas oues matrices. et triginta uaccas portantes. et uiginti quatuor equas portantes cum sequela. Et cum fuerit duorum annorum ammouebitur ipsa sequela. et sic deinceps. Concedo eciam ut habeant predicti monachi in pastura mea decem sues portantes cum sequela donec sit superanuata. et sic deinceps. Ita concedo hominibus eorum qui predictam terram tenuerint petas et turbas quantum necesse habuerint ad domos suas. Hanc autem concessionem et donacionem ego et heredes mei prefatis monachis in perpetuum ab excercitu et expedicione. et omni seruicio. et exaccione. et multura. warantizabimus et aquietabimus. Et ut hec concessio et donacio robur perpetue firmitatis optineat, eam sigilli mei appensione roborauit. Hiis testibus. Roberto de London filio Willelmi

regis Scocie. Michale filio et herede predicti domini Johannis. Radulpho rectore ecclesie de Wemes. Waldeuo filio Merlesswein. Duncano filio Ade de Kilcunkath Thoma de Lundin. Galfrido de Maleuile. Johanne de Petkeri. Symone capellano sepedicti Johannis. Roberto. et Patricio seruientibus eius. et multis aliis.

CARTA Willelmi de Beaueyr de terra de Ardarie.

25. **SCIANT** presentes et futuri. quod ego Wilelmus de Beaueir concessi et dedi Deo. et sancte Marie et sanctis de May. et seruis dei ibidem deo seruientibus terram meam de Ardarie. unam scilicet carucatam. et unam bouatam. in perpetuam elemosinam pro salute anime mee. et pro salute anime domine mee Ade comitis. et regis Maucolmi filii eius. et pro salute domini mei regis Willelmi. et pro salute omnium antecessorum suorum, tenendam libere. et quiete sicut ego eam melius tenui. sicut carta domini regis testatur. Terra uero quam dedi uxori mee in dotem. due scilicet bouate. et una bouata quam dedi Radulpho seruienti meo. post mortem ipsorum in manus monachorum de May redibit. Vt autem hec mea donacio firma et stabilis in perpetuum permaneret. eam predictis monachis presenti carta confirmaui. et qui eam ratam tenuerit et s conseruet cum ṽ et semen suum duplicetur super terram. Oro hac uero donacione prior et monachi de May susceperit me in fraternitatem suam cium suum tam corporale quam spirituale in monacatum in mortem. Hiis testibus Willelmo capellano de Karal. Willelmo capellano de Kilredeni. Roberto capellano. Bricio clerico. Gileberto filio ejus Willelmo clerico de Rindelgros. Gaufrido de Einestrothir. Reingod de Karal. Roberto ruffo. Willelmo fratre eius. Radulpho seruiente meo.

CARTA Eggou Ruffi de terra prope Lingoch.

26. **SCIANT** presentes et futuri quod ego Eggou Ruffus uoluntate et assensu Donecani heredis mei dedi et concessi et hac carta mea confirmaui Deo et sanctis de May et monachis ibidem Deo seruientibus pro anima mea et animabus patris mei et matris mee. et Donecani filii mei. et Donecani heredis mei. et Agnetis uxoris mee. et omnium antecessorum meorum et successorum in liberam. et puram et perpetuam elemosinam. terram a riuulo que diuidebat terram meam a terra de Lingoch usque ad fossata que facta fuerunt in presencia mea et aliorum proborum uirorum. scilicet Agnetis uxoris mee. Roberti le Mare Willelmi Bolk. Vlfi de Lingoch. Malkolmi de Inuerin. et quorundam aliorum in latere montis que est ex aquilonali parte ipsius riuuli . . . donacionem et concessionem ego et heredes mei prefatis monachis in perpetuum ab excercitu expeditione et multura. et omni seruicio et exaccione warantizabimus et aquietabimus. Et ut hec donacio et concessio firma sit et stabilis, eam sigilli mei appositione roborauimus. Hiis testibus Roberto de London. Laurencio archidiacono; Waldeuo filio Merleswein; Thoma Quoco; Thoma capellano de Kellin; Roberto le Mare; Malkolmo de Inuerin; Gillecrist fratre eius; Vlfo de Lingoch; Meruin seruiente predicti Eggou Ruffi et multis aliis.

CARTA Alexandri Comyn comitis de Buchan. de quadraginta denariis.

27. **OMNIBUS** hoc scriptum uisuris vel auditoris. Alexander Cumyn comes de Buchan. Justiciarius scocie. salutem. Nouerit uniuersitas uestra nos dedisse. concessisse. et hac carta nostra confirmasse. pro

nobis et heredibus nostris et pro salute anime nostre. et antecessorum. et heredum nostrorum. Deo et sancte Marie. et ad luminarium sancti Ethirini de insula de May. et monachis ibidem Deo et sancto Ethirini seruientibus unam petram cere uel quadraginta denarios annuatim recipiendos apud Rossyn ad nundinas sancti Andree. Tenendam et habendam dictis monachis de nobis et heredibus nostris inperpetuum in puram et perpetuam elemosinam. Et nos et heredes nostri dictam petram cere uel dictos quadraginta denarios dictis monachis adquietabimus inperpetuum. In cuius rei testimonium, presenti scripto sigillum nostrum fecimus apponi. Hiis testibus domino Hugone de Byaumis; domino Roberto de Walichope. domino Thoma capellano. domino W. de Syneburne. Ada de Haleth clerico. Ricardo clerico. Bernardo de Erth. et aliis.

COMPOSICIO inter nos et Johannem de Dundemore de Turbrech.

28. **H**EC est finalis concordia, anno gracie. M^o.cc^o. sexagesimo facta inter religiosos uiros priorem et monachos de May ex parte vna. et dominum Johannem de Dundemore militem ex altera. uidelicet quod cum controuersia mota esset inter eosdem super quadam terra que uocatur Turbrech in Fyf, post multas altercaciones inter partes habitas, lis in hunc modum conqueiuit. scilicet quod dictus dominus Johannes totam dictam terram de Turbrech per suas rectas et antiquas diuisas dictis priori et monachis dimisit. quietam clamauit. et presenti scripto in liberam et perpetuam elemosinam pro anima sua et animabus antecessorum et successorum suorum confirmauit. Pro hac dimissione. quietam clamancia, et confirmacione. prefati prior et monachi concesserunt dicto domino Johanni et heredibus suis unum monachum diuina celebrantem in capella beate Marie uirginis in insula de May. pro anima sua. et animabus antecessorum et

successorum suorum in perpetuum concesserunt. etiam eidem domino Johanni et heredibus suis singulis annis dimidiam marcā argenti. uel sexaginta mulewellos ad duos anni terminos. scilicet ad pentecosten unam medietatem. et ad festum sancti Martini in hieme. aliam medietatem. ita quod sit in opzione dictorum prioris et monachorum dictam dimidiam marcā. siue dictos mulewellos suis terminis soluere. concesserunt insuper dicto Johanni et heredibus suis unam lampadem uitream in ecclesia de Syreis. et ad sustentationem eiusdem lampadis, duos galones olei, uel duodecim denarios per annum in perpetuum. Si autem contingat dictos priorem et monachos uel aliquem successorum suorum prescriptam formam pacis non obseruare. uel in aliquo infringere, competat extunc dicto Johanni uel heredibus suis actio in dicta terra que ante tempus istius pacis inite eidem competebat. Et ad huius rei fidem et securitatem, parti huius scripti in modum cyrographi confecti penes sepe dictum dominum Johannem residenti, sigillum domini Hugonis tunc prioris de May appositum est. et parti penes dictos priorem et monachos residenti, sigillum dicti domini Johannis est appensum.

CARTA Johannis de Dundemor de Turbrech.

29. **SCIANT** presentes et futuri. quod ego Johannes de Dundemor dedi concessi et presenti carta mea confirmaui pro me et heredibus meis deo et ecclesie de May et priori et monachis ibidem deo seruiantibus et in perpetuum seruituris totam terram illam que dicitur Turbrek in Fyf. per suas rectas diuisas. cum omnibus libertatibus. et aisiamentis ad dictam terram spectantibus. in liberam puram et perpetuam elemosinam. pro anima mea. et animabus antecessorum et successorum meorum. Quare uolo quod prefati prior et monachi dictam terram habeant et teneant de me et heredibus meis sibi et successoribus suis in perpetuum. libere, quiete, integre, et

pacifice, ab omni seruicio seculari, exaccione, et omni alia consuetudine et demanda. et sicut aliqua elemosina in toto regno Scocie liberius tenetur. et quicquid possidetur. Et ego Johannes et heredes mei dictam terram de Turbrek in omnibus et per omnia sicut superius prelocutum est. aquietabimus et defendemus dictis priori et monachis suisque successoribus contra omnes mortales warantizabimus salua mihi et heredibus meis conuencione in cyrographo inter nos super hoc confecto, plenius contenta. Et ut hec mea donacio et confirmacio robur optineat perpetue firmitatis, in eius fidem et testimonium presentem cartam sigilli mei appositione roborauimus. Hiis testibus magistro Ada de M . . . tunc preposito ecclesie sancte Marie ciuitatis sancti Andree, domino Galfrido de Ferseleya milite, domino Ricardo Camerario milite, Ricardo de Maleuile, Johanne Coco de Balcasky, Alano de Salelioc, Roberto Mainard, Johanne Coco de Abirerumby, Ricardo Coco de Abirerumby, et multis aliis.

SENTENCIA Willelmi episcopi Sancti Andree
contra Henricum de Dundemore.

30. OMNIBUS has literas uisuris uel audituris W. Dei gracia Sancti Andree episcopus eternam in Domino salutem. Nouerit uniuersitas uestra quod cum suscitata fuisset controuersia inter dominum Henricum de Dundemore militem ex parte vna. et priorem et monachos de May ex altera, super fidelitate et fidelitatis iuramento petitis per ipsum dominum Henricum a dictis priore et monachis ratione terre de Turbrek in Fyf elemosinate monachis supradictis. partes predictae volentes suscitatum controuersiam concordia terminare. tam super fidelitatis predictae petito iuramento. quam super districtu facto per dictum dominum Henricum contra dictos priorem et monachos quam ratione fidelitatis denegate et iuris placita tenendi in terra

predicta nostro se ordinacioni et arbitrio submiserunt. promittentes corporali hinc inde prestito iuramento arbitrio nostro et ordinacioni omnino parere. et incontrarium perpetuo non uenire vllo modo. Nos autem auditis hinc inde propositis iuribus utriusque partis, pronunciamus dictos priorem et monachos racione terre predictæ de Turbrech ad fidelitatem faciendam dicto domino Henrico uel suis heredibus non teneri. immo ipsos priorem et monachos decernimus ad fidelitatem faciendam dicto domino Henrico uel suis heredibus penitus non teneri. ipsi domino Henrico suisque heredibus tam super fidelitate petita, quam super iure quod uendicat se habere super terra de Turbrech. placita. uel curiam detinendi, perpetuum silentium imponentes. ipsumque dominum Henricum ad restitutionem cuiusdam equi dictorum prioris et monachorum quem pro fidelitate non prestita cepit a dictis priore et monachis. et captum detinet. condempnamus faciendum infra octo dies priori et monachis supradictis. In cuius rei testimonium presentibus sigillum nostrum duximus apponendum. Datum apud Cupir die lune proximo post festum purificationis beate uirginis. anno domini M°. cc°. lxxx°. quinto.

COMPOSICIO de duabus marcis de tofto in Berwyck.

31. OMNIBUS Christi fidelibus presens scriptum visuris uel auditoris. . . de Scona et J. de Lundors dei gracia Abbates, et magister Laurencius Sanctiandree archidiaconus. salutem eternam in domino. Cum de mandato apostolico coram nobis questio uerteretur inter priorem et monachos de May ex una parte. et Thomam filium Eustachii de Berewyc ex altera super quibusdam terris in Berewyc, uidelicet in uia pontis quas idem monachi dicebant sibi collatas de testamento Waldeui Ruffi. tandem inter eos sub hac forma amicabiliter

conuenit. uidelicet. quod idem Thomas recognouit ius predictorum monachorum in predictis terris. et remisit totum clamium suum quod habuit uel habere potuit contra predictos monachos. Tenebit autem idem Thomas terram illam quam monachi dicebant sibi a Waldeuo predicto legatam cum alia terra quam idem Waldeus de eisdem monachis tantum in uita sua tenuit. libere et quiete. sibi et heredibus suis. Reddendo inde annuatim priori et monachis duas marcas argenti vnam ad pentecosten, et aliam ad sanctum martinum. Idem uero Thomas satisfaciet Agneti uxori predicti Waldeui sine prejudicio predictorum monachorum si forte moueat placitum de dote sua. Ad hoc autem fideliter obligauit se utraque pars fidei interposicione in presencia iudicum. et perpetuata est eorum iurisdicchio de consensu parcium ne possit alterutra pars ab hac forma pacis in posterum resilire. Et ad maiorem securitatem habebit idem Thomas cartam prioris de May confirmatam per sigillum abbatis de Radingis; et in huius rei testimonium presens scriptum sigillorum nostrorum apposicione roborauimus.

COMPOSICIO de xii. denariis in villa de Berwych.

32. OMNIBUS christi fidelibus presens scriptum visuris uel auditoris. Radulphus prior de May et eiusdem loci monachi salutem eternam in domino. Ad uniuersitatis uestre noticiam uolumus peruenire quod cum de mandato apostolico coram de Scone et Lundors dei gracia abbatibus. et magistro Laurencio Sancti Andree archidiacono coniudicibus questio uerteretur inter abbatem et conuentum de Radingis. et nos ex una parte. et Symonem post de Berewyc ex altera. super quadam terra in Brigekata domui de May in elemosinam collata. Lis tandem amicabiliter sub hac forma quieuit. uidelicet. cum constitutus esset prior de May procurator abbatis et conuentus de

Radingis ad transigendum siue componendum, predictus Symon dedit nobis uiginti solidos pro bono pacis, eo pacto quod Symon et heredes sui tenebunt terram illam proximam terre quam Waldeus Rufus domui de May legauit. de qua terra aliquando inter nos et Thomam filium Eustachii coram eisdem iudicibus fuit litigatum. unde idem Thomas et heredes sui predicto Symoni annuatim respondebunt de decem et octo denariis. sepe nominatus uero Symon secundum formam cartarum quas de antecessoribus nostris habet, persoluet domui de May annuatim uiginti denarios ad pascha sine arte et malo ingenio. In huius rei uero testimonium sigillum nostrum cum sigillis iudicum predictorum presenti scripto apposuimus. valeat uniuersitas uestra in domino.

CARTA Gilberti de Berewe de terra in villa de Barewe.

33. **OMNIBUS** sancte matris ecclesie filiis has literas uisuris uel audituris Gilbertus de Berewe qui dicitur de Sancto Martino, salutem in domino. Ad uniuersitatis uestre noticiam uolo peruenire me pro anima mea et animabus illustrium regum David, Malkolmi, Willelmi, et comitis Henrici, et Ade comitis, et Alexandri de Sancto Martino, et Ele filie ipsius, et animabus antecessorum et successorum meorum, dedisse et hac carta mea confirmasse Deo et sanctis de May, et monachis ibidem Deo seruientibus, totam terram illam de mora de Barewe proxime adiacentem colli que dicitur Witelawe uersus occidentem, illam que accedit michi quando predicta mora diuisa fuit inter dominam Elam de Sancto Martino et me, scilicet per uiam que dicitur Monkesgate usque in uallem que diuidit terram illam et Witelawe. et sic sicut uallis se extendit uersus austrum usque riuulum de Swinedene, et ita per riuulum uersus occidentem usque ad nouum fossatum quod Radulphus

capellanus. de Barewe, tunc decanus de Fif, fecit loco diuise inter predictam terram. et terram iam dicte domine Ele; et ita uersus aquilonem usque Monkesgate; tenendam de me et heredibus meis in liberam et puram et perpetuam elemosinam, et ab omni seruicio et exaccione seculari quietam et absolutam, sicut aliqua elemosina in regno Scocie liberius quocius et honorificencius datur et possidetur. Hanc autem donacionem et concessionem ego et heredes mei predictis monachis ab omni seruicio et exaccione in perpetuum warrantizabimus et aquietabimus. Et vt hec concessio et donacio robor perpetue firmitatis optineat, eam sigilli mei appositione roborau. Hiis testibus Siluestro rectore sancti monialium de Hadingtona. Johanne Giffard. Johanne de Penkatlan Michaeli fratre eius. Adam filio Vdardi. Radulpho decano de Fyf. Alano capellano de Berewe. Radulpho capellano de Donecanelowe. Roberto Rousel. Hugone filio eius. Gileberto Noreis. Willelmo ueteri preposito. Waltero filio eius. Ernaldo preposito. et multis aliis.

CARTA Johannis prioris de May de terra de Barewe.

34. OMNIBUS sancte matris ecclesie filiis has literas uisuris et audituris. Johannes prior de May et eiusdem loci fratres. eternam in Domino salutem. Ad vniuersitatis vestre noticiam volumus peruenire nos concessisse et hac carta nostra confirmasse Radulpho capellano de Karel terram nostram apud Berwe quam habemus ex donacione Gileberti de Berewe qui dicitur de Sancto Martino. scilicet per uiam que dicitur Monkesgate usque in uallem que diuidit terram illam de Witelawe et sic sicut uallis se extendit uersus austrum in riuulum de Swinedene. et ita per riuulum uersus occidentem usque ad nouum fossatum quod predictus Radulphus tunc decanus de Fyf fecit loco diuise inter prefatam terram et

terram domine Ele de Sancto Martino. et ita uersus aquilonem usque Moneksgate. Tenendam de nobis tamen in uita sua. libere. et quiete. et honorifice. et ab omni seruicio et exaccione quietam. et absolutam. Reddendo nobis inde annuatim iiij solidos ad duos terminos. scilicet ad pentecosten ij solidos. et ad festum sancti Martini ii solidos. Et ut hec donacio et concessio rata sit et stabilis utrique parti placuit presentis scripti interposicione. et sigillorum eorum appositione eam roborare. Hiis testibus. magistro Laurencio archidiacono de Sancto Andrea. domina Ela de Sancto Martino. Johanne de Morham. Gileberto de Sancto Martino. et Radulpho filio eius. Waltero capellano de Karel. Johanne capellano de Petenewem. Hugone preposito de Peteneweme. et multis aliis.

SENTENCIA super tofto de Dunbar.

35. OMNIBUS Christi fidelibus hoc scriptum visuris uel audituris. Magister W. de Mortuo Mari domini episcopi Sancti Andree officialis et Baldredus decanus Laodonie salutení in Domino. Cum prior et conuentus de May Patricium capellanum de Dunbar coram nobis in capitulo Laodonie traxissent in causam super domo quadam in uilla de Dunbar cum crofta una et duabus perticatis terre arabilis ad eandem domum pertinentibus, quam quidem domum cum dictis pertinenciis asserebant dicti prior et conuentus Adam Nigrum de Dunbar eisdem in puram et perpetuam elemosinam contulisse, et prefatum Patricium eandem domum cum pertinenciis post decessum prefati Ade occupasse et iniuste detinuisse, tandem partibus in presencia nostra constitutis lis inter eos hoc fine quieuit, quod sepe dictus Patricius coram nobis in pleno capitulo confessus est solos dictum priorem et conuentum in . . . domum cum pertinenciis suis ius habere, et prior et conuentus ipsi predictam

domum cum prenomatis pertinenciis concesserunt tenendam de eis et successoribus suis sibi et suis asingnatis libere et quiete in perpetuum, soluendo inde annuatim tres solidos pro omni seruicio ad ipsos pertinente, videlicet, ad festum sancti martini xviii denarios et ad pentecosten xviii denarios. Hanc autem pacem firmiter et fideliter obseruandam, dictus Patricius, presentibus D. clerico de Hadintone, et domino J. uicario de Northberewych, fide media confirmauit. Nos etiam ad maiorem securitatem parti cirografi quod penes priorem et conuentum remanet, signa nostra fecimus apponi, parti vero alteri apposita sunt sigilla dictorum prioris et conuentus. Acta in ecclesia parochiali de Hadintone anno gracie M^occ^oxlii^o.

COMPOSICIO de duabus marcis in villa de Berewych.

36. OMNIBUS christi fidelibus presens scriptum visuris uel auditoris Thomas dei gracia abbas de Lundors ac prior loci eiusdem iudices principales a domino papa delegati, salutem in domino. Literas domini pape recepimus in hec uerba. Alexander episcopus seruus seruorum dei, dilectis filiis abbati et priori de Lundors Sancti Andree diocesis salutem et apostolicam benedictionem Dilectorum filiorum abbatis et conuentus monachorum de Radingis . . . rdinis Sarisbirensis diocesis precibus inclinati presencium uobis auctoritate mandamus quatinus ea que de bonis prioratus de May eiusdem ordinis Sancti Andree diocesis ad monasterium ipsum plenò iure spectantis alienata inueneritis illicite uel distracta, studeatis ad ius et proprietatem ipsius prioratus legitime reuocare. contradictores per censuram ecclesiasticam appellatione postposita compescendo, testes autem qui fuerint nominati si se odio uel timore subtraxerint, censura, simili appellatione cessante

cogatis ueritati testimonium perhibere. Datum Laterani idibus Januarii, pontificatus nostri anno tercio. Huius igitur auctoritate mandati orta coram nobis materia questionis inter memoratos abbatem et conuentum de Radingis actores ex una parte, et Adam filium Ade filii Philippi burgensis de Subtberewick reum ex altera, super quodam tenemento in uilla de Subtberewih in uico de Briggegate inter tenementum Walteri de Lindeseya ex una parte et tenementum Arnaldi le Windrawere ex altera, quoddam tenementum cum pertinentiis et cum fructibus preceptis quos estimabant quingentas marcas, dicti abbas et conuentus petebant sibi et ecclesie sue tanquam male alienatum et a dicto Adam illicite occupatum reuocari et adiudicari. Tandem cum dicte partes coram nobis in dicta causa per biennium et amplius processissent, post multas altercationes labores et expensas, die lune proxima post festum sancti Luce ewangeliste anno Domino M^{cc}° sexagesimo primo, in ecclesia conuentuali Sancti Andree inter partes coram nobis amicabiliter compositio interuenit. uidelicet quod dicti abbas et conuentus per procuratorem suum ad hoc sufficiens habentem mandatum accioni quam contra dictum Adam, heredes suos uel assignatos super dicto tenemento habuerunt uel aliquo tempore potuerunt renunciarunt in perpetuum pro se et successoribus suis, saluis tamen sibi et successoribus suis duabus marcis annuatim fratribus de May ad duos terminos anni de dicto tenemento in uilla de Berewike soluendis, vna scilicet ad festum Sancti Martini in hieme et alia ad pentecosten. Ita tamen quod si dictus Adam heredes uel assignati sui in solucone alicuius termini defecerint, liceat priori de May nomine abbatis et conuentus Radingensis dictum tenementum sine aliqua contradiccione uel impedimento dicti Ade, heredum uel suorum assignatorum intrare, et de omnibus bonis ibidem inuentis destriccione facere, quousque eis de dictis duabus marcis et circa earum adquisicionem expensis

fuert plenarie satisfactum. Et ne dicti abbas et conuentus contra memoratum Adam uel successores suos litem super dicto tenemento possent in posterum aliquatenus resuscitare, renunciarunt expresse restitutioni in integrum, omnibus literisi mpetratis et impetrandis, et omni quod poterit obici contra istud factum uel presens instrumentum, et omni tam uiris ciuilis quam canonici remedio. In cuius rei testimonium presenti scripto in modum cyrographi confecto, sigilla nostra vna cum sigillis dictarum parcium hinc inde duximus apponenda.

ABBAS de Dunfermelyn super decimis de Ballgallyn.

37. **V**NIUERSIS sancte matris ecclesie filiis G. dei gracia abbas ecclesie Christi de Dunfermelin et omnis conuentus eiusdem, salutem. Sciatis nos concessisse et presentis scripti munimine confirmasse priori de May et fratribus ibidem deo seruientibus decimas de Balgallin, ad tenendum de nobis in perpetuum ita honorifice et quiete, sicut ceteras res suas honorificencius et quiecuis tenent. reddendo nobis inde singulis annis decem solidos, dimidium ad festum sancti Michaelis, et dimidium ad Pascha. Valete.

COMPOSICIO de piscaria de Inchesiryth et le Rynd.

38. **SCIANT** uniuersi has literas visuris uel auditoris, quod hec forma pacis est inter J. priorem et monachos de May ex vna parte, et Duncanum de Inchesireth ex alia, quod omni clamio ex vtraque parte remisso possint utrique ad commodum suum trahere retia

sua ultra profundum limitis de Tey hinc inde quantum terre sine fraude et malo ingenio secundum communem usum patrie. Et ut hec conuencio rata sit et stabilis predictorum. J. prioris de May et Donecani, et domini Willelmi abbatis de Scona, et aliorum proborum virorum sigillis roborata est. Hiis testibus, Johanne filio Michaelis, Alexandro de Blare, Willelmo de Blare, Benedicto fratre predicti Donecani, Jacobo filio Ketel, Willelmo Jubel, Willelmo fabro de Karel, Henrico fratre R. prioris de Scona, Adam filio Herui de Lasceles, et multis aliis.

COMPOSICIO inter canonicos de Scona et priorem
de May super decimis piscarie de Tay.

39. OMNIBUS Christi fidelibus hoc scriptum visuris uel auditoris, H. prior Sancti Andree et magister L. eiusdem loci archidiaconus et R. decanus de Fyf salutem in domino, Mandatum domini pape suscepimus in hec uerba. Gregorius episcopus seruus seruorum dei, dilectis filiis priori et archidiacono Sancti Andree, et decano de Fif, Sancti Andree diocesis, salutem et apostolicam benedictionem. Dilecti filii prior et conuentus de May nobis conquerendo monastrauerunt quod abbas de Scona et quidam alii Sancti Andree diocesis super quibusdam decimis, piscariis, et rebus aliis iniuriantur eisdem. Ideoque discrecioni uestre per apostolica scripta mandamus, quatinus partibus conuocatis audiatis causam et appellatione remota fine debito terminetis facientes quod decreueritis per censuram ecclesiasticam firmiter obseruari testes autem qui fuerint nominati si se gracia, odio, uel timore subtraxerint, censura simili appellatione cessante cogatis ueritati testimonium perhibere. quod si non omnes hiis exequendis potueritis interesse, duo uestrum ea nichilominus exequantur Datum Perusi, xv kalendas Junii, pontificatus nostri anno

tercio. Huius igitur autoritate mandati partibus in presencia nostra constitutis, pars prioris et monachorum de May intencionem suam fundauit in hiis uerbis. Dicunt prior et conuentus de May quod cum ecclesia de Rind cum omnibus decimis mobilium et immobilium et aliis pertinenciis suis infra limites parochie de Rind sitis ad ipsos pleno iure spectet, abbas et conuentus de Scona decimas quatuor piscariarum, uidelicet, Sleples, et Elpeneslau, et Chingil et Inhesirith, infra parochiam de Rind sitas in preiudicium ecclesie de Rind contra omnem iuris formam occupant, et detinent, vnde sibi petunt iusticiam exhiberi. De hiis igitur lis inter partes aliquamdiu agitata, post altercaciones allegaciones, excepciones, a partibus propositas, per provisionem iudicum et iurisperitorum assidencium de assensu parcium hoc fine conquieuit, uidelicet, quod abbas et conuentus de Scona pro bono pacis soluent annuatim in perpetuum duas marcas argenti priori et monachis de May, medietatem scilicet ad pentecosten, et medietatem ad festum sancti martini, et per hanc solucionem duarum marcarum liberi erunt canonici de Scona et immunes ab omni exaccione et impetitione monachorum de May quo ad decimas predictas. etteciam quo ad decimas omnium piscariarum tunc inter predictas parochias de Rind et de Scona existencium exceptis decimis piscariarum si que de nouo iure eis competent. et ad hoc fideliter obseruandum, partes se fide interposita obligauerunt. Insuper autem ut pax ista amicabilem et caritatiue formata tam de pecunia predicta soluenda tam de pre-nominatis terminis solucionis conseruandis, et de immunitate ecclesie de Scona quia ad predicta imperpetuum firma sit et stabilis, nos de uoluntate parcium eandem confirmamus auctoritate apostolica qua fungimur in hac parte, et ad eiusdem pacis securitatem perpetuum obseruandam huic scripto in modum cirographi confecto, cuius una pars penes abbatem et conuentum de Scona sigillo prioris et monachorum de May necnon etiam abbatis et conuentus de Red-

ingis ad confirmandam hanc amicabilem compositionem. auctoritatemque eidem prestandam munita residebit. altera vero penes priorem et monachos de May sigillo abbatis et conuentus de Scona munita residebit. sigilla nostra apposuiimus. Acta apud Sanctum Andream anno gracie M^occ^o tricesimo primo.

COMPOSICIO inter priorem de May et canonicos de Driburg.

40. OMNIBUS Christi fidelibus hoc scriptum uisuris uel audituris, A. dei gracia abbas, et G. prior, de Melros, et R. decanus Teuidalie, salutem in domino. Mandatum domino pape in hec verba suscepimus : Honorius episcopus seruus seruorum dei dilectis filiis abbati et priori de Melros, et decano Teuidalie Glasguensis diocesis salutem et apostolicam benedictionem. Querelam dilectorum filiorum abbatis et conuentus de Driburg premonstratensis ordinis recepimus, continentem quod prior et monachi de May, et quidam alii diocesis Sancti Andree super quibusdam decimis ad ecclesiam eorum de Kibretheni de iure spectantibus, et rebus aliis iniuriantur eisdem, Ideoque discrecioni vestre per apostolica scripta mandamus, quatinus partibus conuocatis audiatis causam, et appellacione remota fine debito terminetis; facientesque quod decreueritis per censuram ecclesiasticam firmiter obseruari; testes autem qui fuerint nominati, si se gracia, odio, uel timore subtraxerint, censura simili appellacione cessante cogatis ueritati testimonium perhibere. Quod si non omnes etc. Datum Signie v^o Idus Augusti. Huius igitur auctoritate mandati partibus in nostra presencia constitutis, pars canonicorum intencionem suam fundauit in hiis uerbis: Dicunt abbas et conuentus de Driburg quod cum naues et naucelle piscarie applicantes in riulo illo qui est medius terminus inter

parochiam de Kilretheny ex parte una et parochiam de Eynstrother ex altera propter uicinitatem locorum situ suo metas occupent parochie de Kilretheni que extenditur usque in medium alueum eiusdem riuli et anchoras suas infra metas eiusdem parochie figentes amiculo eiusdem ibidem resident. et in metis suis pernoctantur. medietas decimarum omnium nauium et naucellarum piscariarum ibidem applicancium. et metas dicte parochie occupancium de iure spectare debet ad matricem ecclesiam de Kilretheni. quam medietatem in prejudicium eiusdem ecclesie prior et monachi de May ut dicunt dicti abbas et conuentus sibi usurpant et detinent. vnde sibi petunt iusticiam exhiberi. ista autem dicunt saluo sibi iure addendi uel mutandi uel minuendi. De hiis igitur lis inter partes aliquamdiu agitata per prouisionem iudicum de assensu parcium hoc fine quieuit. quod monachi de May pro bono pacis soluent annuatim in perpetuum vnam marcam argenti. medietatem ad Pentecosten. et medietatem ad festum sancti Martini ecclesie parochiali de Kelretheni in eadem ecclesia. scilicet procuratori abbatis et canonicorum ad hoc constituto et per hanc solucionem dicte marce liberi erunt monachi et immunes ab omni exactione et impetitione canonicorum quo ad omnia supra nominata. hoc saluo. quod canonici de parrochianis propriis. hoc [est] de hiis qui recipiunt spiritualia iure parochiali in ecclesia canonicorum commorantibus in eadem parochia ad dictam partem litoris applicantibus decimas integre percipient. monachi vero de omnibus aliis aliunde uenientibus ad eandem partem litoris applicantibus decimas percipient integraliter. et neutra pars in preiudicium alterius aliquid attemptabit. Vt autem pax ista amicabiliter et caritatiue formata in perpetuum firma sit; nos de uoluntate parcium eandem confirmamus apostolica auctoritate qua fungimur. et ad eius securitatem perpetuam huic instrumento signa nostra vna cum sigillis parcium. et cum sigillo abbatis de Redinghis fecimus apponi. Acta

apud Melros anno gracie M cc° xxv°. Idibus decembris in presenciam multorum.

COMPOSICIO inter priorem de May et Macolmum
pincernam super capella de Riccardeston.

41. **H**EC conuencio facta est inter Johannem priorem de May et eiusdem loci conuentum. et Malcolmun pincernam domini regis. videlicet quod predictus Johannes prior et conuentus. auctoritate sanctorum de May et sua. concesserunt ut omni die dominica et feria iii^a et vi^a celebretur in capella de Ricardestona a capellano de Rindalgros. uel ab alio per eum. et in precipuis festis. scilicet die natalis domini et iii sequentibus. purificationis. pasche. ascensionis. pentecostes. assumptionis. nativitatis. omnium sanctorum. Et ut ibi panis benedictus detur ab hominibus eiusdem uille tantum. et purificentur ibi femine eiusdem uille tantum ibidem et confessionem faciant. sed argentum ad cereum matrici ecclesie de Rindalgros persoluent. et in eadem matrice ecclesia communionem in die pasche percipient. Ipse tamen Malcolmus et eius heredes cum familia sua utrum uoluerint in capella uel in matrice ecclesia communionem percipient. Preterea concesserunt predicto Malcolmo et eius heredibus ut habeant in predicta capella capellanum ministrantem ita tamen ut prius fidelitatem faciat matrici ecclesie de Rindalgros. Hec omnia concesserunt predictus prior et monachi sepredicto Malcolmo et eius heredibus. saluo iure et indempnitate matricis ecclesie. scilicet ecclesie de Rindalgros. predictus uero Malcolmus pro salute anime sue confirmauit presenti scripto donacionem terre quam pater suus dedit eidem capelle. et pro salute anime sue et antecessorum et successorum suorum dedit prefate capelle in augmentum. iiii acras in puram et perpetuam

elemosinam. Et ut hec conuencio inuiolabiliter permaneat in perpetuum. sigillorum suorum et aliorum appensione eam roborauerunt. Hiis testibus. domino Willelmo episcopo Sancti Andree. magistro Ranulfo archidiacono. magistro Laurencio officiali. Patricio abbate Dunfermelin. Willelmo abbate de Scona. Gvidone abbate de Lunds. Thoma priore Sancti Andree. Willelmo decano de Karal. Michaelae et Innocencio canonicis de Scona. Johanne de Pekeri. Hugone Maleherbe. et multis aliis.

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